



THE RED REPUBLIC.

THE
RED REPUBLIC;
OR,
SCARLET-COLOURED BEAST OF THE
APOCALYPSE:

BEING AN INQUIRY INTO THE
PERIOD OF THE PROPHECYING OF THE TWO WITNESSES, AND
THE CHARACTER OF THE BEAST THAT KILLS THEM.

WITH STRICTURES ON THE VIEWS OF
FLEMING, ELLIOTT, AND THE "SEVENTH VIAL."

BY THE
REV. ALEXANDER HISLOP,
ARBROATH.

EDINBURGH:
WILLIAM WHYTE AND CO.
BOOKSELLERS TO THE QUEEN DOWAGER.
GLASGOW: W. COLLINS AND D. BRYCE. LONDON:
LONGMAN, BROWN, AND CO.

MDCCCLXIX.

EDINBURGH:
ANDREW JACK, PRINTER,
NIDDRY STREET.



TO THE
KIRK-SESSION AND CONGREGATION OF THE EAST
FREE CHURCH, ARBROATH,

This Little Work

IS, WITH WARMEST WISHES
FOR THEIR SPIRITUAL WELFARE AND GROWTH IN GRACE,

RESPECTFULLY INSCRIBED,

BY THEIR AFFECTIONATE PASTOR,

THE AUTHOR.

CONTENTS

	Page.
INTRODUCTION	1
CHAPTER I. THE HOLY CITY	12
II. THE TWO WITNESSES	26
III. THE 1260 DAYS	52
IV. THE SLAUGHTER OF THE WITNESSES	70
V. THE SCARLET-COLOURED BEAST	105
VI. THE BROAD STREET OF THE GREAT CITY	153
VII. THE RESURRECTION OF THE WITNESSES	211
CONCLUSION	231
NOTES	245

ERRATA.

Page 33, last line, for "*or*," read "*for*."

.. 76, line 11, for "*most*," read "*more*."

.. 106, note, first line, read "This *is* a very."

.. 121, line 23, for "*epistle*," read "*epistles*."

THE RED REPUBLIC, &c.

INTRODUCTION.

At a time, when thrones are tottering, when kingdoms are reeling to and fro like drunken men, and all Europe is shaken to its centre, the question involuntarily arises in every thoughtful mind, "What shall the end of these things be?" That very "discourse of reason, that looks before and after," of which mankind, as such, are possessed, cannot fail to prompt such an inquiry, and to lead its possessor to look around in every direction, to see if there be any means by which he may penetrate the palpable obscure of the coming futurity. The Christian mind, especially, ever wakefully alive to all that may help or hinder the interests of truth and of godliness, desires to know what effect the stupendous changes now in progress are likely to have on the

cause and kingdom of God in the world. Now God has seen fit, to a certain extent, to gratify this natural desire—not indeed for the satisfaction of a mere vain curiosity, but for the practical guidance of his people. The passage of the prophetic word, which I have chosen for the subject of this treatise, Rev. xi. 1—14, casts a clear and steady light upon the events now transpiring, and upon the ultimate issue to which they are tending.

There are some, indeed, who deprecate all such attempts as the present. Prophecy, say they, is given for the confirmation of faith, *after* it has come to pass, but not to be made a subject of inquiry, *before* it is accomplished. To inquire into events, therefore, still in the womb of futurity, they regard as presumptuous. Now, there is no presumption at all in the matter. The Lord himself has expressly encouraged such inquiries. “Blessed,” saith he, at the beginning of this book, in express reference to events still future, “blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that

are written therein, for the time is at hand." It is quite true, that no efforts of human ingenuity can fix before-hand the precise moment when the grand events of prophecy shall take place. Of the coming of Christ, for instance, to destroy the Man of sin, there is abundant reason to believe, that the saying is just as true, as of his coming to destroy an ungodly world, "Of that day, or hour, knoweth no man, no not the angels of God, but my Father only." But nevertheless, the signs of the approach of the one day, as well as of the other, are clearly given in the word of God. "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh, so likewise ye, when ye shall see all these things, know that it is near, even at the very doors," Matt. xxiv. 32. We admit that "it is not for us to know the times and the seasons, which the Father hath put in his own power." But the times into which we now propose to inquire, are not such. They are not the secret things which

belong unto God. They are things which are revealed, and therefore, belong unto us, and to our children; and the signs by which they may be known, are recorded for our instruction and warning. To refuse, therefore, or neglect to inquire into these things, is not the effect of godly reverence or true humility? It is the effect either of indifference, or of morbid feeling, which, instead of being approved, exposes those who cherish it to the keen and cutting rebuke of our Lord: "When it is evening, ye say it will be fair weather, for the sky is red. And in the morning, it will be foul weather to-day, for the sky is red and lowering. O! ye hypocrites, ye can discern the face of the sky: but can ye not discern the signs of the times?"

We know, in point of fact, that the prophecies already fulfilled, were not unintelligible till after the event, that they were given for the regulation of conduct, for quickening the faith and vigilance of God's people, as the time for the fulfilment of prophecy drew nigh;

and that they actually had the effect. Thus, in regard to the return from the Babylonish captivity, as the time for its accomplishment approached, Daniel set himself to the prayerful study of the prophecy of Jeremiah on the subject. And what was the result? That he found it involved in hopeless mystery, till the event should clear it up? No. Before the decree came forth for the rebuilding of Jerusalem, "he understood by books, the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." The consequence was, he set his face unto the Lord, to seek by prayer and supplication, with fasting, and sackcloth, and ashes, the favour of God upon his people, and the city that was called by his name. The Lord heard the prayer of his servant, and the captivity of Judah was turned. The prophecy of the seventy weeks, in regard to the coming of Messiah, was equally understood before its actual fulfilment. As these prophetic weeks

were drawing to a close, the body of the Jewish people were living in the confident expectation that Messiah was about to appear. Simeon, a just man, and a devout, who waited for the consolation of Israel, had it especially revealed to him, by the Holy Ghost, that he should not see death, till he had seen the Lord's Christ. This godly man was peculiarly favoured, but even those who had no such special revelation, were led, by attention to the prophecy, to the certain conclusion, that the coming of the Lord was at hand. Thus, when John the Baptist, our Lord's forerunner, appeared in the wilderness of Judea, preaching the baptism of repentance, "all the people," says Luke, "were in expectation, and all men mused in their hearts of John, whether he were the Christ or not." There was, no doubt, much misapprehension of the true character of the Messiah mingled with their expectations, but this resulted not from any obscurity in the prophecy, but from the sinful carnality of their own minds. Their expectation itself,

that the time, the set time for Christ's appearing, was near, was in itself as well founded as it was general. So strong indeed, and universal, was the expectation of Christ's coming, just before his actual appearing, that even the heathen historians have referred to it. "There had spread," says Suetonius, "over the whole of the east, an old and constant opinion, that it was in the decrees of the fates, that *at that time*, some coming from Judea, should gain the empire of the world."* Tacitus, in his history, in almost the very same language, alludes to the same universal belief.† Whence came this general expectation, but from the prophecy of the seventy weeks, which were then near their expiry? Our Lord's prediction with regard to the destruction of Jerusalem, too, was both intended to be understood before the event, and was actually so understood. "When ye shall see Jerusalem encompassed with armies," said he to his disciples, "then know, that the desolation thereof is nigh. Then let them which are in Judea flee to the

* Sueton. *Vespas.*, c. iv. † Tacit. *Hist.*, lib. v. c. 9.

mountains, and let them which are in the midst of it, depart out, and let not them which are in the countries, enter thereinto." Our Lord's disciples gave heed to his prophetic sayings; when the predicted signs appeared, they fled to Pella in the mountains; there they were hid in the day of the Lord's anger, and so escaped the calamities which came with desolating fury on their unbelieving countrymen.

Now, if in all these cases, the prophecy was understood, and intended to be so, before its actual accomplishment, why should it be thought that those which concern the Christian church, in these latter days, are an exception to the general rule? Christ loves his church, and is as tender of the welfare of his disciples now as ever he was. Shall he hide, therefore, what he is about to do, from his own chosen, and leave them in darkness, as he doth the unbelieving world, that the great events of the last days should come upon them as a thief? Surely not. In reference to these very times, he has said, "The wicked shall do

wickedly, and none of the wicked shall understand: but *the wise shall understand.*" When the prophecy was given to Daniel, of which the Apocalyptic visions are only a more full development, "the words were closed, and sealed up," even from the godly. They had no immediate use for them. But were they always to be sealed? No. The sealing was to continue only "until the time of the end"—until the time for their accomplishment should be drawing near. However dark and mysterious they might be at their first announcement, as time rolled on, as the march of events proceeded, their meaning would be gradually evolved, until at last, the children of God, who made them the subject of humble and prayerful study, should be enabled, by the light of the signs of the times, to read their mystic characters, and put themselves in attitude of expectancy and preparation.

Some interpreters have laid it down as a principle, that before we address ourselves to the interpretation of any particular part of the Apocalypse, it is indispensable that we should

determine the structure of the book, and the order, and succession of the different visions. But this is to require what is plainly by no means necessary. Who ever thought of dealing thus with the ancient prophets? In the prophecy of Isaiah, there are many predictions of the fortunes of the church, in all ages of the world. The order of events, in many cases, is intricate and difficult to determine, and a complete arrangement of them has never yet been made. But did any one ever think of waiting for an interpretation of the fifty-third chapter, for instance, until its exact position in the series should be determined? No. That chapter contains in its own bosom, such clear, specific, and unequivocal references to Christ, that on the strength of these alone, without any regard to succession, it has by all Christian expositors, been unhesitatingly applied to him.—Now, just so is it with the passage of the Apocalypse under consideration. It is complete in itself, and contains such specific dates and circumstances, as make it quite possible, without any minute examination of the struc-

ture of the book, to ascertain, with very considerable precision, the leading events to which the Spirit of God refers. That this is the case, I trust, by a careful consideration of its several parts, to show.

CHAPTER I.

THE HOLY CITY.

THE chapter opens with a figurative description of a great apostasy. John sees before him in vision, a "holy city" with a "temple," an "altar," and a "court without the temple." That that "holy city" was not the "holy city" of God's ancient people, nor its temple, the temple that stood on Mount Moriah, is plain; for whether or not that temple was actually overthrown at the time that the apostle beheld this vision, certain it is, that soon after, at least, the words of our Lord were fulfilled in regard to it, in all their literality, that not one stone should be left upon another that should not be thrown down. And from the day when Turnus Rufus drove the ploughshare over its foundations, down to this hour, notwithstanding the mad attempt of Julian the Apostate to the contrary, a temple of God

has never again been erected on its site. Had the vision referred to the literal Jerusalem, its treading under foot of the Gentiles would, at least five centuries ago, have come to an end; but, instead of that, it is still as much trodden under foot as ever, and the mosque of Omar still occupies the site, where, on this supposition, God's holy temple ought at this moment to be standing. We must look elsewhere, then, for this holy city of the prophetic vision. And where shall we find it? There can be no difficulty on the subject. All who have examined the matter, however much they may differ in other respects, are agreed on this, that the "holy city" is none other than the professing church of Christ as existing within the bounds of modern Christendom. In the early ages of Christianity, there were large and flourishing churches within these bounds, distinguished for holiness and good works. The church at Rome contained many, whose "faith," on the testimony of Paul, "was spoken of throughout the whole world." Before the end of the second century, Spain,

France, Germany, and Dacia had not only received the glad tidings of salvation, but had shown their appreciation of its blessings, by sending forth multitudes of their sons to swell "the noble army of martyrs." "Even those parts of Britain," says Tertullian, "that the Romans have never reached, have submitted to the yoke of Christ."* The church of Christ, then, soon after its first planting in the western empire, was at once wide-spread and pure. But that church, as represented to John, has undergone a woeful eclipse. The true worshippers of God are few; the immense mass of those who bear his name cannot be distinguished from heathens: "And there was given me," says John, "a reed like unto a rod; and the angel stood, saying, rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out and measure it not, for it is given to the Gentiles." To understand the full meaning of this, and the greatness of the apostasy which it indicates, we

* Tertull. adv. Jud., sec. 7. Wirceburgi, 1781.

must bear in mind an essential distinction, (a distinction which all the commentators I have met with, including the author of the "Seventh Vial," seem to have overlooked), between the temple of God, as it existed under the Old Testament dispensation, and that same temple as it exists under the New. Under the Mosaic economy the temple buildings consisted of no fewer than at least four distinct divisions. There was first the Holy of Holies, into which the high priest alone entered, and that only once a-year, on the great day of atonement. Separated from this by a veil, was the sanctuary, where stood the altar of incense, and where the priests officiated in their courses. Then all round the building that contained these two chambers—the holy place and the most holy—was the first or inner court, appropriated exclusively to the Israelites; and lastly, beyond this again, was the outer court, of still wider extent, into which the proselytes from among the Gentiles had admittance. Such were the arrangements of the temple and its courts under the law. But

the temple must be *rectified*, to suit it to the gospel dispensation. In the *Christian* temple, the temple as it appeared to John, there were three most essential changes which must not be lost sight of. First, the veil between the holy and most holy place was rent in twain. The temple, therefore, properly so called, consisted only of one chamber appropriated to the priests. Secondly, the middle wall of partition between Jews and Gentiles being thrown down, the outer and inner courts together formed only one great and immense "court without the temple." Lastly, as under the gospel, all distinction between priests and people, so far as worship is concerned, is entirely abolished, and all the true spiritual Israel are alike "priests unto God," no true worshippers were to be found in "the outward court" at all. These were to be found only "in the temple and at the altar,"—in the holy place, in the comparatively small chamber allotted to the priests.* For want of observing these changes which necessarily flow

* See Note A.

commentators, in explaining this part of the prophecy, have been only groping in the dark. Now, this holy place, with its inmates, John was commanded to "measure," in token that it was separated from the world, placed under God's peculiar care, and hedged about by the discipline of the church. All the immense extent of area around it he was commanded to "cast out" (ἐκβάλειν), to treat as forsaken of God, because "it was given to the Gentiles," to men who, though Christian in name and profession, were in worship, in spirit, and in practice, no better than baptized pagans. The true worshippers of Christ, then, as here represented to John, are a mere handful; not more in proportion to the masses of ungodly professors, than the sons of Aaron who served at the altar, were to the thousands of Jews and proselytes who worshipped both in the inner and outer courts of the ancient temple.

Now, while such is the low state of religion, it inevitably follows, that the whole nominal church of Christ would be one scene of profanation. "The holy city shall they," that is,

the Gentiles, "tread under foot." Not a few seem to have misunderstood this expression of the angel, as if it meant, that "the holy city," or *true church* of Christ, should be oppressed and borne down by the heathen persecutors.* It is true, as we shall afterwards find, that the true and faithful followers of the Lamb were destined to suffer persecution. But that is not the idea conveyed by the expression in question. The context shows, that "the holy city" here referred to, is *not* the *true church* of Christ, for it is described, ver. 8, as "the great city, which spiritually is called Sodom and Egypt, *where also our Lord was crucified.*" It is Jerusalem, indeed, but Jerusalem apostate: Jerusalem, that killeth the prophets, and stoneth them that are sent unto it. It is "the holy city," inasmuch as by profession and obligation it is bound to be holy; but, in practice, it is "Sodom," full of all uncleanness; it is "Babylon the Great, the mother of harlots,

* This is the sense in which it is understood by the author of the "Seventh Vial." See p. 89.

is "Babylon the Great, the mother of harlots, and abomination of the earth." When, therefore, the angel says, that "the holy city shall be trodden under foot of the Gentiles," he cannot refer to the oppression of the saints. The true idea of "treading under foot," when applied to holy things, or holy places, is that of desecration. Thus, for instance, in Isaiah i. 12, the Lord saith to the wicked, "Who hath required this at your hands, to *tread* my courts?" And of apostates, it is said by Paul, showing the greatness of their guilt, and the hopelessness of their case, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath *trodden under foot* the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing?" The treading under foot of the holy city, then, refers not to the persecution of the *true* church, but to the profanation of religious ordinances. Throughout its whole extent, the city of God, the nominal church of Christendom, should swarm with irreligious men; all places of authority should be usurped

by them, all the ordinances of God should be perverted, all his worship defaced and profaned.

The moral characteristics of this holy city, trodden under foot of the Gentiles, described as Sodom, as Egypt, as Jerusalem, guilty of the blood of Christ, would of themselves go far to enable us to identify it with the Roman Church. Rome, above all churches, makes loud professions of holiness. It is "our holy mother, the church;" "the holy apostolic church" of Rome; and the head of it is "our Most Holy Lord, the Pope." But with all this high-sounding profession, it is essentially heathen in worship and in practice. As to its worship,—its holy water, its incense, its burning of wax-candles at noon-day,* its adoration of saints, its worship of images, are all borrowed from the ancient Pagans. Its practice

* The Fathers of the Christian church frequently upbraided the Pagans of their day with the absurdity of this practice. "They light up candles to God," says Lactantius, "as if he lived in the dark; and do not they deserve to pass for madmen who offer lamps to the Author of light?"

is no better than its worship. In a moral point of view it is overspread with the worst abominations of heathenism. Its doctrine of the merit of virginity, its forced celibacy of priests, its convents for monks and nuns, and, above all, its confessional, have made it the antitype of Sodom, and plunged it in the grossest debauchery.* Its denial of the right of private judgment to the people, its denunciation of liberty of conscience, as "liberty to err," prove it to be the spiritual Egypt, the house of oppression and of bondage; and, above all, its cruel and intolerant spirit, that has made it so often drunken with the blood of the saints, and so often persecute Christ in his members, shows how aptly it is prefigured by Jerusalem the holy city, "where also our Lord was crucified." Contemplate the symbols and the reality; look on this picture and on that; and say, if they do not answer one to another as face answers to face in a glass.

* For proof that Rome is justly characterized as "Sodom," see Author's "Light of Prophecy," pp. 112-127.

But the locality, the geographical bounds, within which this heathenised church is to be found, render all doubt on the subject impossible. It is intimated (ver. 13,) that it consists of "*ten parts*," which parts are elsewhere (ver. 8) called "*streets*," thereby identifying it, so far as geography is concerned, with the ten-toes of Nebuchadnezzar's image, and the ten-horned beast of the Apocalypse itself; in other words, with apostate Christendom, or the ten kingdoms of Papal Europe, into which the Roman empire was divided, on the irruption of the Goths and Vandals. The fact, that ten distinct kingdoms arose on the dismemberment of the empire in the West, is proved by undeniable evidence. Procopius, a heathen who lived soon after the period in question, Machiavel a papist, and Gibbon the infidel historian—men who had no theory to support, who least of all thought of elucidating the prophecies of Scripture, all concur in the statement, that such was the number of the original Gothic kingdoms of Christendom. Their names even, and their localities, are expressly

recorded. Thus Machiavel (*Hist. Flor. i.*) states them as follows: 1. The Ostrogoths in Mæsia; 3. The Visigoths in Pannonia; 2. The Sueves and Alans in Gascoigne and Spain; 4. The Vandals in Africa; 5. The Franks in France; 6. The Burgundians in Burgundy; 7. The Heruli in Italy; 8. The Saxons and Angles in Britain; 9. The Huns in Hungary; and, 10. The Lombards on the Danube. These, according to this distinguished Roman Catholic historian, were the primitive ten kingdoms of the dismembered Roman empire. During the long ages that have passed away since that dismemberment took place, many changes have occurred in the bounds and arrangements of these kingdoms; but from their original number, in common language, as well as in the prophetic word, they are still denominated the ten kingdoms of the West.

Now, these kingdoms, though distinct, came all to be bound together by one common tie; they all became subject to the spiritual supremacy of the Pope; they all embraced the idolatry and superstition of the Roman Catholic

church; and therefore, by the Spirit of God, they are all regarded as only so many "streets" in "the great city Babylon." Some of them have for a longer or a shorter period been, in a great measure, separated from the communion of Rome; but there is reason to believe, that as the grand consummation approaches, the bounds of the great city will be very much the same as they were at first. Thirty years ago, when Dr Macleod of New York wrote on this subject, he proposed that the Vandals of Africa should be expunged from the list of the ten kingdoms, and another kingdom substituted in their place, on the ground, that they had long exchanged the superstition of Rome for the imposture of Mahomet. But, behold the march of events. The French conquered Algeria, the seat of the ancient African Vandals, and hastened anew to consecrate its soil by annexing it to the see of Rome. In like manner, Britain might once have been supposed to be separated for ever from the papacy; but the recent formal recognition of the Pope has constituted us again one of the "streets" of the

great city, and threatens, along with other anti-protestant measures in progress, to undo, at no distant day, all that God did for us at the era of the blessed Reformation.

CHAPTER II.

THE TWO WITNESSES.

SUCH was the holy city with its ten streets, which John saw in vision on the eve of the apostacy. That apostacy was to continue for many a long and dreary century. But, during all that time of darkness, during all that period of abounding iniquity, the Lord was not to leave himself altogether without witness. He has "two witnesses," (ver. 3,) in the very midst of the apostate city, who boldly oppose the abominations around them, and stand up for the honour of their Lord. Who *are* these two witnesses? Much that is fanciful has been written on this subject, which it is needless to examine. Plain it is, that they cannot be two individuals, or any two literal persons. The length of time

during which they testify renders this impossible. Neither can they be any two geographical communities, such as the Paulikians of the East, and the Waldenses of the West, as some would have them,* for that would place *one* of the witnesses altogether beyond the bounds of the holy city, against whose corruptions they are raised up, on purpose to testify. The two witnesses here referred to, are just a succession of faithful men *within* the Western empire, who, from generation to generation, bear testimony for Christ in opposition to his enemies. But why, it may be asked, are they called *two* witnesses? There are two reasons. The first, as shown long ago by Joseph Mede, has reference to the Mosaic law on witness-bearing: "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death, be put to death; but at the mouth of one witness, he shall not be put to death," Deut. xvii. 6. The witnesses of Christ, though few, were to be sufficient to condemn the adherents and abettors of the apostacy, and

* "Seventh Vial," p. 116.

to render them inexcusable. This was one reason; but there was another, and that no less important, which has been seldom observed. They are called *two*, because of the two grand truths to which they bear testimony, and the twofold capacity in which that testimony is borne. The two vital truths for which they testify during the continuance of the apostacy, are Christ's headship over the church, and his headship over the state, or, in other words, the supremacy of the Word of God alike over nations and churches—truths which comprehend every other. During the period of their prophesying, both civil and ecclesiastical society alike, were to be in a state of revolt from their allegiance to Christ; and, of course, their testimony was to be commensurate with the extent of the apostacy. This is no mere assumption. It is clearly indicated by the symbolical language, in which the witnesses are described, "These," says the angel (ver. 4,) "are the two olive trees, and the two candlesticks, standing before the God of the earth." This language sends us back to the

prophecy of Zechariah for its explanation. The angel that talked with the prophet, the same angel that conversed with John, who is obviously none other than Christ, "The angel of the covenant," said to him, (Zech. iv. 2,) "What seest thou?" "I have looked," said the prophet, "and, behold, a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive-trees by it, one on the right side of the bowl, and the other upon the left side thereof." Three times did the prophet ask, "What be these two olive-trees?" And once and again he received no direct answer, that attention might be aroused; that curiosity might be excited, and that the answer might be more memorable, when it came. At last, the answer is given: "These be the two anointed ones that stand by the Lord of the whole earth." When Zechariah had received this answer, he asked no farther. He knew at once who they were. His mind turned immediately to "the two anointed ones," whose

grand duty it was to promote the cause of God in Jerusalem. These were, Joshua the anointed high priest, and Zerubbabel the anointed king of Israel.*

There are those who say, that, under the gospel, the church alone has to do with the cause of God—that the state, as such, has nothing to do to acknowledge Christ, or to govern itself by his revealed will. The passage before us shows the reverse. There are *two* anointed ones, *two* olive-branches, *two* candlesticks standing before the God of the earth, and both alike are bound to let their light shine for his glory. Their spheres are entirely distinct.† The one may not enter into the province of the other. But each, in its own sphere, is bound to glorify God. The prophecy under consideration intimates, that like as Joshua was the Lord's witness for his supremacy over the church, and Zerubbabel for his supremacy over the state, so should there be a succession of faithful witnesses for the same great truths, during all the period of the

* See Note B. † Comp. Zech. iii. 6, 7, and iv. 6-10.

apostacy. It may be objected, that here there are not two witnesses; but only one testimony after all for two separate truths. But the answer is easy. Not only are there two truths for which they testify, but there are two several relations, and two distinct capacities, in which they bear witness. They are members of the church, and at the same time members of civil society; and fidelity requires that in both capacities they testify against the corruptions around them. These corruptions are found in the administration of the state as well as in the administration of the church: and no one could be a faithful witness for Christ, who did not, in both respects, according to his opportunities, bear witness for the truth. The influence which Christ's faithful servants could bring to bear on the government of states, during most of the period of their testimony, must have been small indeed; but whether that influence was little or great, they felt bound to consecrate it all to the glory of God and the advancement of his kingdom in the world. It is to be lamented, that not a

few in modern times, who have avouched the Lord to be their God, have altogether overlooked their obligations to act and testify for Christ in this two-fold capacity. They have counted it enough, that, as members of the church, their creeds and confessions have been sound. They have not felt the necessity, as members of the state, of using the influence they possess, in such a way, as that Christ should be recognised, and his will respected in the councils of the nation of which they form a part, and for whose public deeds they are responsible. On the contrary, for low and selfish ends, too often have they given that political influence which they hold as a trust, and which they are bound to exercise for the honour of their Lord, into the hands of men who are the open and avowed enemies of Him who is "the head of all principality and power." The consequence is what might have been expected, "the wicked walk on every side, while the vilest men are exalted." The authority of God's word is despised, and a low, blind, worldly expediency is set up in its

stead. "It is a most dangerous precedent," said the late prime minister of Great Britain in his place in Parliament, "for the house to take upon itself the duty of interpreting the Divine commands." What were the circumstances in which this oracular announcement was made? Mr Turner had brought in a bill for the prohibition of duelling, as opposed to the law of God. No, said the Premier, you may prohibit the practice if you see fit, you may make as stringent laws against it as you please; but that the house should be called upon to prohibit it, on any such ground as that contained in the preamble of the bill, he felt bound to resist. To prohibit it out of respect to "the Divine commands," was, in his opinion, "a most dangerous precedent!" There was not a protesting voice raised against this unchristian sentiment. Such is the avowed principle on which the government of this great nation is now conducted. Expediency, and expediency alone, is the rule of our public conduct. The authority of God's word is thrown off, the way is paved for any iniquity;

and now we have the anomalous spectacle of a legislature chosen by professing Protestants, voting money for the support of a system of superstition and idolatry, which, as members of churches, they condemn as antichristian and ruinous to men's souls. This is a sad state of matters, but who are to blame for it? If the professing Christians in this land had felt themselves bound, both as citizens and church-members, to act as Christ's witnesses, this could never have been the case. Alas! too many seem to have forgotten the awful words of this book, "If any man receive the mark of the beast, on his forehead or his *right hand*, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." The open and avowed adherents of Antichrist, who receive his mark in their *foreheads*, shall not escape the righteous judgment of God; but those also, who, with a better profession, give the active co-operation of their *hands* to the support of the unhallowed system, are doomed to drink of the same bitter cup.

The true witnesses of Christ, as *kings* and *priests* unto God—as active promoters of his cause in the *world*, as well as worshippers in his *temple*, keep their garments undefiled; and, in both respects, bear a bold and consistent testimony for the truth. They are represented not only as two candlesticks, but as “two olive-trees,” whose leaf doth not wither, whose branches are ever green and flourishing. For the due discharge of their high office, they are “anointed” of God, they have “the unction of the Holy One,” and are thus preserved from the danger of apostacy themselves, and are enabled to let their light shine without interruption on the dark world around them.

Now of these witnesses it is said, “They shall prophesy in sackcloth.” The sackcloth robe indicates, 1. Their character as *mourners*. They mourn for the spiritual desolation of Jerusalem, for the iniquity that everywhere abounds. When they testify of ungodly men, that their works are evil, it is not with a proud spirit of defiance, but with a real desire for their welfare; and when their remonstran-

ces are in vain, it grieves them at the heart. The ungodly look with the most supreme indifference on the sins of others. They feel as did the chief priests, when Judas cast down the thirty pieces of silver before them, saying, "I have sinned in that I have betrayed innocent blood." "What is that to us?" said these hard-hearted sinners. It is not so with Christ's witnesses. They feel that *it is* something to them, when their brethren of mankind live in sin, and go on in the way to perdition. "If ye will not hear," said Jeremiah to his ungodly countrymen, "I will weep in secret places for your pride." "I saw transgressors," says David, "and was grieved;" and again, "rivers of waters run down mine eyes, because men keep not thy law." "What leal heart," said the dying Campbell of Kinyeancleuch, as he thought of the unfaithfulness of some of the ministry in his day, "what leal heart can contain itself unbursting?" at the same time giving vent to a flood of tears, accompanied with sobs and lamentations. So essential, indeed, is this spirit to the true servants of Christ,

that when God intends to make a distinction in a time of judgment, between those who fear him and those who fear him not, those only who possess this spirit are singled out for mercy. In the 9th chapter of Ezekiel, we find a distinguishing mark set by an angel upon the forehead of the men who were to be spared in the midst of desolating judgments. Those and those only who had this mark were to escape; all else were to be remorselessly cut off. "Go ye," said the Lord to his ministers of vengeance, "go ye through the city, and smite, let not your eye spare, neither have ye pity. Slay utterly old and young, both maids and little children, and women, but come not near any man upon whom is the mark; and begin at my sanctuary." Who then were the men on whom God set his preserving mark? They were those "who sighed and who cried for the abominations that were done in the midst" of Jerusalem. Now such also is the character of God's witnesses during the apostacy; they are clad in sackcloth, to point them out as "the mourners in Zion," who grieve for the dis-

honour done both by high and by low, to the God whom they serve, and who have continual heaviness and sorrow of heart, at the thought of the eternal ruin into which the ungodly world is rushing. 2. The sackcloth indicates also their *suffering* condition. They are sufferers, as well as mourners. In times of apostasy, the saying of James Guthrie, the martyr, to the great Marquis of Argyle, is always found true; "My Lord, I perceive that a time either of much suffering, or of much sinning, is at hand." In such seasons, one or other side of the alternative *must* be chosen. There is no avoiding both. The witnesses of Christ have grace given them to choose the better part. They are content to suffer, rather than to sin. Considering their useful lives, their gentle demeanour, their loving spirit, it might have been thought that the enmity of their adversaries would have been disarmed. But the mere fact that they are perceived to be the children of God, is sufficient to bring ill-will upon them. "If ye were of the world," said Christ to his disciples, "the world would love

his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Ever since enmity was put between the seed of the woman and the seed of the serpent, those who are "born after the flesh," have shown a constant and instinctive disposition "to persecute those who are born after the Spirit." The testimony which the children of God bear for truth and righteousness, necessarily condemns the world. Their spiritual, holy, and consistent lives, give edge and point to the testimony of their lips. Both combined speak loudly of judgment to come; awaken in spite of them, an echo even in the consciences of the most wicked, and will not allow them to sin on in unbroken peace. Therefore it is said of the witnesses, that "these two prophets *tormented* them that dwelt upon the earth." The world, unwilling to forsake their sins, and unwilling to have their tranquillity disturbed, count them their enemies, and treat them as such. It was this that made Ahab exclaim, when Elijah suddenly presented himself before him, "Hast thou

found me, O mine enemy!" It is this that has so often kindled the flames of persecution, and made the saints to be killed all the day long, and counted as sheep for the slaughter. The ungodly resent the uneasiness they feel, and whenever they can, avenge it upon those who are the innocent causes of their torment. The circumstances of society at different times, since the holy city began to be trodden under foot of the Gentiles, have somewhat restrained the violence of the persecuting spirit. But never yet has there been a period, when the saints of God, the true witnesses of Christ, have been altogether exempt from persecution in one form or another. If the carnal sword has not been always drawn, the wicked have never ceased to "whet against them their *tongue* like a sword, and to bend their arrows, even bitter words, that they might shoot in secret at the perfect." The children of the kingdom have always been the butt of cruel mockings, evil surmises, and the most malignant calumnies. Truth has been twisted, and facts distorted, in order to cover them with

infamy. Thus David Hume did not blush to confess to Dr Robertson, that he had purposely softened the character of Queen Mary, "that he might make John Knox and the reformers very ridiculous." And when a slander is raised, it is striking to see the greediness with which ungodly men of every description drink in every tale, however unfounded, if it will only bring disgrace upon a friend of pure and undefiled religion. When an absurd and scandalous story was circulated about Hannah More, how eagerly was it caught at! "I would give a hundred pounds," said a votary of dissipation, "to be able to prove that holy Hannah had a bastard!" Without proof, and in defiance of evidence, have calumnies a thousand times refuted, been cast in the teeth of the godly. Still, as in the first ages of Christianity, is all manner of evil falsely spoken against them, for Christ's name sake. When the poison of asps is thus manifestly under the lips, it is a plain proof, that the venom of the old serpent is rankling in the heart; and while that is the case, there only needs a favourable concur-

rence of circumstances, to develop the old malignity in as bloody characters as ever. Until the period arrive, when judgment shall be given to the "saints of the Most High, and the time come, that the saints shall possess the kingdom," the witnesses of Christ may expect nothing else than to be clothed in sackcloth, may expect to find the saying of Paul verified in their own experience, "yea, and all that will live godly in Christ Jesus, shall suffer persecution."

The witnesses of Christ, poor and persecuted, like a few sheep in the midst of ravening wolves, might have seemed altogether at the will of their enemies, and capable of being easily put down. But they are not so defenceless as they appear. "Greater is he that is in them, than all that can be against them." They are dear to the heart of the Lord, and he that toucheth them toucheth the apple of his eye. His angel encamps around them, and they are themselves invested with powers, that might well strike terror into the hearts of their adversaries. "If any man will hurt

them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed." This language, of course, like the rest, is symbolical, and is explained by what the Lord said to the prophet Jeremiah (Jer. v. 14), "Wherefore thus saith the Lord, . . behold I will make my words in thy mouth fire, and this people wood, and it shall devour them." The meaning here unquestionably is, that the threatenings of the prophet would as certainly take effect, in the irremediable ruin of those who were the objects of them, as if, like Elijah, he visibly called down fire from heaven to consume them. So with the two witnesses; if any man injured or oppressed them, their denunciations of the wrath of Heaven would not be empty words, but if repentance prevented not, would bind him over to hell-fire. This ought to be a solemnizing thought to the world, who are so ready to persecute the saints; for certain it is, that better were it for a man to have a millstone hanged about his neck, and to be cast into the sea, than to offend

or to injure "any of Christ's little ones who believe in him." That the words of Christ's persecuted witnesses have in very deed the power here attributed to them, the Lord has given abundant evidence, in the speedy retribution which has often overtaken the persecutors even in this world, and that in express accordance with the predictions of his servants. Facts there are of this kind strewed over the whole page of church history, which cannot be gainsaid, and which yet historians have found it difficult to explain or account for. When Sebastian Bazan, a Waldensian witness, was condemned to be burnt at Turin in 1623, he meekly submitted to his death, as appointed by God, and tending to his glory; but at the same time solemnly testified that such a decree from men was cruel and unjust, and that those who had ordered it would soon be called to account. Did the Lord allow the martyr's words to fall to the ground? No. The judge who condemned him died shortly afterwards, one evening, suddenly, and without any previous illness. Look at our own history. At

the martyrdom of the youthful Patrick Hamilton, the friars who stood around him disturbed his last moments by constantly crying out, "Convert heretic; call upon our lady; say *Salve Regina*." "Desist," cried the martyr, "and trouble me not, ye messengers of Satan." One of them in particular, named Friar Campbell, rendered himself conspicuous for his rudeness. "Thou wicked man," said Hamilton, addressing him, "thou knowest that I am not an heretic, and that it is the truth of God for which I suffer; so much didst thou confess to me in private, and therefore, I appeal thee to answer before the judgment-seat of Christ." How quickly did the appeal take effect! The wretched man soon after went distracted, and died in the utmost horror of mind, with the appeal of the martyr ringing in his ears. The words of George Wishart, at the stake, in regard to Cardinal Beaton, are equally well known, and equally remarkable. "This flame," said he, "hath scorched my body, yet hath it not tormented my spirit. But he who, from yonder high place, beholdeth

us with such pride, shall, within a few days, lie in the same, as ignominiously as he is now seen proudly to rest himself." How speedily and how exactly this was fulfilled, the reader need not be told. What shall we say to these things? Were they mere accidental coincidences with the rash and enthusiastic sayings of the martyrs? There are some who think so, and who cannot believe that in any case, the saints of God, in modern times, have been gifted with the spirit of prophecy. But cases of the same nature are so numerous, and so well supported, that men in the last degree removed from superstition, have been constrained to admit that accident will not account for the coincidences, but that when the martyrs thus spoke, they spoke under impressions that could have come only from God's Holy Spirit. "That the Supreme Being," says the late Dr Cook, of St Andrew's, "may, in seasons of difficulty, thus enlighten his servants, cannot be doubted." To this conclusion have sagacious men found themselves shut up, by a mere consideration of the re-

corded facts of history, and the general principles of God's word. But viewed in the light of the passage before us, how plain it is, that these denunciations of Bazan, and Hamilton, and Wishart, followed by such remarkable fulfilment, were just "the words of fire" proceeding "from the mouths" of the witnesses, to "devour their enemies, that hurt them." God in his wisdom has seen fit, that cases here and there should be singled out, as hints, as visible pledges, that all the threatenings of his faithful servants, stretching as they did into eternity, would, in their own time, be equally fulfilled, and that every one who lifted a hand against them, would just as certainly perish.

But the witnesses are commissioned, not only to send fire on those who hurt them personally, but in general to *apply* the prophetic denunciations against the apostate nations of Christendom, to the times in which they live. The language in which this is intimated, is very strong, and shows that they wield the combined powers of Elijah, and Moses, and Aaron—the most distinguished of the Old

Testament prophets; (v. 6), "These have power to shut heaven that it rain not in the days of their prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues *as often as they will.*" When the plagues are said to be inflicted "*as often as they will,*" we are not to understand that the judgments which come on apostate churches or nations are, in any proper sense, dependent on the mere *will* or discretion of the witnesses. The same form of expression is applied to the wind: "The wind bloweth where it listeth," (where it *willeth*, οπου θελει). The wind has no will of its own, but its movements are so incomprehensible, so absolutely beyond human control, that they could not be more so, if it were possessed of an independent will. And just so with the witnesses, who keep the word of God, and the testimony of Jesus Christ, who seek the wisdom that cometh from above, and are enlightened by the word and Spirit of God. Warned by the sins and the signs of the times, they are enabled with as great certainty to

announce the approach of God's judgments, as if these judgments were dependent upon their own good pleasure. Does any one call this in question? Surely the experience of the past few years ought to operate conviction. When the bill for endowing Maynooth—for incorporating the abominations of the Man of sin with the very constitution of this once Protestant land—was under discussion, was there the least prospect of either of those plagues that have now in succession visited our land? No. The potato disease was unknown in Great Britain; the pestilential cholera was still confined to its wonted bounds in the East, and not the slightest sign of its looking westward had appeared. And yet, what faithful minister of Christ was there, who opposed that anti-protestant measure, that did not denounce the judgments of an offended God upon the nation, if it should pass into a law? yea, that did not warn the world, that if the system then commencing were persevered in, the wrath that should come would be only the beginning of sorrows. The warning of God's

witnesses was unheeded, and speedily that mysterious blight took place, which cost the British legislature ten millions of money, and left the Irish Roman Catholics to die of fever and famine by thousands, and to be buried in the fields and ditches. Not only so, scarcely had a single month elapsed, after the passing of the Maynooth bill, when The Times announced in its eastern intelligence, that that pestilence which had previously been confined to India, had crossed its westward bounds; and now, after traversing Asia and Europe, *just as the royal assent is given to the bill for renewing diplomatic relations with Rome, it lands on our shores.* Let any one look at these things, and compare them with the passage of the prophetic word under consideration, and doubt, if he can, if the appearance of these judgments at the time when they actually appeared, is merely accidental.

There were some, who, when the former judgment came, deprecated all attempts to connect that national infliction with any national sin in particular. One writer in spe-

cial, distinguished in general not only for genius, but soundness of mind, insisted that all such attempts were presumptuous, that the judgments of God were inscrutable, except when connected with sin by his ordinary providence, in the relation of cause and effect; and that without inspiration, such as no one possessed now, to trace them to their procuring cause was impossible. But surely that excellent writer had forgotten, or overlooked, what is contained in the brief and emphatic utterance before us. If the witnesses of Christ have power "to smite the earth with all plagues as often as they will," if they have power to announce the approach of God's judgments on guilty nations *before* they come to pass; surely after they *have* come to pass, after their own threatenings have been realized, they may know what are the special sins that have provoked God's displeasure, and drawn down his wrath in judgments on the world.

CHAPTER III.

THE TWELVE HUNDRED AND SIXTY DAYS.

WE come now to inquire, How long shall the testimony of the witnesses continue, and when shall their prophesying in sackcloth come to an end? The 3d verse tells us, "they shall prophesy a thousand two hundred and three score days clothed in sackcloth." Now the first thing here to be determined, is what we are to understand by the 1260 days; and the next, *when* we are to begin to count; for if we can fix when the prophesying in sackcloth began, that will bring us to the time when it must come to an end. As to the meaning of the 1260 days, there is no difficulty at all. All commentators of any note are agreed, that they are just 1260 years; and for this opinion, there is ample Scriptural warrant. The reader, on consulting Numbers xiv. 34, and Ezekiel iv. 6, will find that the Spirit of God has ex-

pressly sanctioned this mode of interpretation. "I have appointed thee," saith the Lord, "each day for a year." The seventy weeks of Daniel are beyond all question computed in this way. A week in that instance, does not mean a literal week of seven days, but seven years; and consequently the seventy weeks are 490 years. We have the most solid data then for assuming that 1260 years is the period, during which the witnesses are to prophesy in sackcloth. The second question then comes: "When did that period commence,—from what date are we to begin to count? Now that period evidently began at the same time that the holy city was given to be trodden under foot of the Gentiles; for the forty and two months of the apostacy are just the same as the 1260 days of the testifying. The reason that time, in the one case, is expressed by months, and in the other by days, does not seem to refer to any difference in the mode of computation; but to the very different condition in a spiritual point of view of the two parties concerned. The witnesses, who wor-

ship in the temple, are "all the children of the light, and the children of the day." The multitudes, who worship in the outward court of the Gentiles, are the children of "the night and of darkness." Therefore is the time expressed in the one case, by the apparent motions of the sun that rules the day, and in the other, by the revolutions of the moon that presides over the night. The period in both cases is the same; for the apostacy of the one party is the reason of the testifying of the other. Is there any event in history, then, that fixes the time when the holy city was given to the Gentiles? There is, and it stands out so conspicuously from all other events, that it seems impossible to mistake it. What is that event? It is the grant of supreme authority to the Pope as Universal Bishop or head over the whole Church of Christ. In Daniel, we read of a little horn that came up on the head of the Roman beast, that "*had eyes like the eyes of man, a mouth that spake great things, and whose look was more stout than his fellows.*" That little horn beyond all con-

troversy is the Pope; and into his hands, as the angel told Daniel, the saints were to be given for a time and times and the dividing of time, —in other words, for three years and a half, or 1260 days, the very period during which the holy city was to be trodden under foot of the Gentiles. Now just as the angel foretold, so it came to pass. The saints “were given” into the hands of Boniface III, at the beginning of the seventh century, A. D. 606 by the Roman Emperor Phocas. Boniface flattered the unprincipled Phocas, who had murdered his master Mauritius, and usurped his throne; and in requital for his flatteries, Phocas conferred upon him, by his imperial decree, the dignity of Universal Bishop, and head of the whole Church of God. *Then, for the first time,* were the saints given into the hands of the little horn; then did the holy city begin visibly and manifestly to be trodden under foot of the Gentiles. Some have fixed on an earlier period, as the time when the Pope was constituted head of the Church. Dr Keith, for instance, is of opinion, that that took place in 533,

and appeals to an epistle of the Emperor Justinian in proof of the fact, in which he styles him "head of all the holy churches." With all deference to one so distinguished by his valuable labours on prophecy, we decidedly demur to this opinion. The very passage in question is pronounced by Comber in his "Forgeries of the Councils," p. 251, to be spurious. Dr Keith himself seems to have had some misgiving on the subject, and finds it necessary to appeal to the edicts of the Novellae of Justinian, as "unanswerable proofs" of its authenticity. But the support which the Novellae give to the strong language in which the Pope's authority is here described, is very much like that given by the famous postscript of Charles I. to the pleadings of his letter for the acquittal of his minister Strafford. After long and elaborate arguments in his behalf, the letter thus concluded :—"P.S. If the unfortunate gentleman *must* die, it were charity to reprieve him till Saturday." The postscript neutralized the whole effect of the previous pleading. So, to our mind, the *last* of

the "unanswerable proofs" of the excellent Doctor upsets his whole theory. What is that proof? It is contained in the following passage :—"The 131st edict, on the ecclesiastical titles and privileges, chap. ii. states, "We therefore decree, that the most holy Pope of the elder Rome, is the *first* of all the priesthood, and that the most blessed Archbishop of Constantinople, the new Rome, shall hold the *second rank*, after the holy apostolic chair of the elder Rome." Does this imply the Pope's headship, or universal episcopate over all churches? It refers not to authority, not to jurisdiction, but simply to status, to precedence in point of dignity, as holding the "*first rank*" among the bishops of the church. The epistle of Justinian then, even if he had had that power over the western empire, which was necessary to give him any plea for constituting the Pope "Head of all the churches"—a power, which, at that time, he assuredly had not, must be classed with "the Donation of Constantine." Nothing is more easy than to show that up to the time of Boniface, the Pope

had never been *constituted* the head of the church. The language of Gregory the Great, Boniface's immediate predecessor, in his famous controversy with John of Constantinople, renders this a matter of absolute demonstration. On what ground did Gregory resist the assumption of the title of Universal Bishop, by his brother of the East? Was it because it was an invasion of his own prerogatives, the usurpation of a title which belonged exclusively to himself? No. He resisted it on the express ground, that for *any one* to lay claim to the authority implied in it, was an act of impiety. "Whosoever," said he, "either calleth himself universal priest, or desireth so to be called, is the forerunner of Antichrist." The same and even stronger language he reiterates again and again, in the various letters that he addressed to the Emperor, the Empress, and even the Byzantine bishop himself, during the five years' controversy on the subject. He denounces the title as a "profane title"—a "perverse name, which whoso coveted, showed that he was moved by the spirit of him, who

fell, by proudly aspiring to an equality with God.”* Is it conceivable, that Gregory could have used such language, if all his predecessors for the last sixty or seventy years, ever since the time of Justinian, had exercised the authority implied in the title of “Head of all the holy churches?” Nay, he positively asserts that the title in question, was a “new,” as well as a “profane and perverse name.”† He declares, that “none of his predecessors had ever consented to use this ungodly name,”‡ and that, when the name “had been offered them in the council of Chalcedon, it had been peremptorily refused.” There is not an allusion in all the lengthened correspondence, so far as I can find, of such an authority being conferred by Justinian. It is plain, then, that when Phocas gave Boniface the title of Universal Bishop, he did not “confirm by his decree, what Justinian had done before him:”§ but

* See “Light of Prophecy” pp. 77, 78, and 200, 201.

† Greg. Opera, Lib. iv. Epist. 32. Basil 1550.

‡ Ibid. Lib. iv. Epist. 36.

§ These are not the words of Dr Keith, but of the “Seventh Vial,” which adopts his view. For further in-

that he bestowed a name and a power which were altogether new. Phocas was, what Justinian in 533 was not, the imperial head of the Western as well as Eastern empire; and by the civil power which he exercised over that empire, he constituted the Pope its spiritual head, he *made* him universal bishop, and so far as any earthly power could do so, "gave the saints into his hands." From any period earlier than this, then, the 1260 days cannot be counted.

Neither can we commence much later. Some have insisted that the Pope cannot be regarded as Antichrist, until he was invested with civil power as a temporal prince, and that consequently the 1260 days could not begin to run till A.D. 754, when he became possessed of those principalities that form the states of the church. But this proceeds upon an entire misconception of what it is that constitutes the essentially Antichristian character of the Papacy. That has no necessary formation on this subject, see the very able work of Rev. Mr Whyte on Daniel.

connection with the temporal sovereignty of the Pope. The Pope might be divested of every shred of his temporal sovereignty to-morrow, and yet remain as much Antichrist as ever. That which constitutes him in true and proper sense, the Antichrist, is his seating himself in the mediatorial throne, usurping the inalienable prerogative of Christ, and as universal bishop lording it over the church of God. This Gregory knew well, when he condemned the man who assumed the title, as guilty of proudly aspiring to "*an equality with God.*" The antichristian character of the Pope, then, was clearly developed, when he received and assumed the headship of the church. And that we are not mistaken in the date on which we have fixed, is further manifest from the fact, that, at that very time, the apostacy of Christendom into all the abominations of heathenism, was plainly consummated. That it was now, that "the holy city was trodden under foot of the Gentiles," we know, on the authority of two most unexceptionable witnesses—an infidel, and a

Roman Catholic historian. The language of Gibbon on this subject, is very remarkable: "The Christians of the *seventh century*," says he, "had insensibly relapsed into a semblance of Paganism."* What words could form a more striking commentary on the prophetic declaration of the angel? Gibbon does not indeed fix on any specific date in the seventh century, when this "relapsing" into the semblance of Paganism" had taken place. But a statement of Paul the deacon supplies the want, and brings us to the very time when the headship of the church was given to the Pope. "The same" Phocas, he tells us, who made Boniface III. universal bishop, gave the Pantheon at Rome "to another Boniface," that is, Boniface IV.† The Pantheon was originally dedicated by Agrippa, to Jupiter and all the gods. Boniface, as head of the church, dedicated it anew to the Virgin Mary, and all the saints. With this alteration, from that time forward, it served as exactly for all the purposes of Popish, as it had

* Gibbon, vol. ix. p. 261.

† Pauli Diac. Lib. xviii.

done for the Pagan idolatry, for which it was built. The idols in that Pagan temple were called by Christian names; but Pope Boniface, and his subjects, who worshipped them, were manifestly as truly Pagans as Agrippa who had founded it. This grant of the Pantheon was made A.D. 608. Now, could anything be more significant, could any thing more decisively show that the apostasy was complete—that the gift of the saints “into the hands of the little horn,” was identical with “the giving of the holy city to the Gentiles?” From A.D. 606 then, or 608, must we begin to count; and of course, if the prophesying in sackcloth began then, it must come to an end A.D. 1866-68,—that is, taking it for granted, that the 1260 years are to be counted as Julian years. Fleming in his “Rise and Fall of Papacy,” lays it down as a principle of his theory, that these years must be counted as Jewish years. As there is a difference of more than five days between the Jewish and the Julian year, 1260 Jewish years are equal to only 1242 Julian ones. Dating the com-

mencement of these from 606, they would of course run out exactly in this year 1848; and many, in consequence, have been on the tiptoe of expectation, as if the overthrow of Antichrist might immediately be looked for. But this is founded altogether in misapprehension. The chronological prophecies of this book, which *are already fulfilled*, such as those relating to the Arabian locusts, and the four angels bound in the river Euphrates, have fallen out according to the Julian and not the Jewish period. The 1260 days, therefore, must be computed in the same way. As most of the great prophecies of Scripture have a double fulfilment, so God has seen fit that in this year, there shall be something like a foreshadowing of the grand catastrophe. It is not more, however, than a mere foreshadowing. Not till 1866 can the 1260 days expire. Then, but not before, shall the dominion of Antichrist come to an end; then shall the mystery of iniquity be finished, then shall Babylon fall to rise no more.*

* See Note C.

It is by no gradual decay, by no lingering consumption, that she is destined to come to an end. When judgment overtakes her, nothing to human appearance is less likely, nothing could be more unforeseen. Read the picture of her overthrow (Rev. xviii.) and what do you see? She is in the very height of her pomp and splendour. All nations are made drunk with the wine of her fornication; all the powers of the earth are in willing subjection to her; all rejoice to do her homage, and to minister to her luxury and gratification. Whatever she had lost, has been restored; whatever grief had clouded her brow, has been effectually dispelled. The kingdoms, that had revolted from her at the Reformation, have returned to her bosom; the northern schism is healed; she has no "widowhood" now to trouble her; no separation from those who had committed fornication with her, any longer to deplore. She sways a sceptre of undisputed supremacy. All that heart could wish is hers. From her throne on the seven hills, she looks abroad with delight on

her wide dominions. She glorifies herself, she lives deliciously, she says in the pride of her heart, "I sit a queen, and am no *widow*, and shall see no sorrow." While thus secure, while thus rejoicing, while saying to her soul, "To-morrow shall be as this day, and much more abundant," her doom arrives, the kingdom departs from her. Suddenly, with violence, like a great mill-stone cast into the sea, Babylon falls, her lovers weep and wail for her unexpected desolation, and heaven and the holy apostles and prophets rejoice in her overthrow. As it was in the day when Sodom was destroyed, so shall it be in the day of Babylon's doom: "The sun was risen upon the earth, when Lot entered into Zoar;" his beams poured down as brightly as ever, and nothing gave token of approaching disaster, when suddenly the brimstone shower descended, and the cities of the plain were one wide extent of burning ruin. And just so, when the spiritual Sodom, the mother of harlots and abominations of the earth, is least expecting it, "in one hour shall her judgment come."

"Behold I come as a thief," is the warning voice of Christ, just before the outpouring of the seventh and last vial, that makes her desolate. She hears not the warning, she heeds it not. Therefore, when most puffed up, and most secure, "her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire; for strong is the Lord God, who judgeth her."

Now, if this be the inspired description of Antichrist's doom, how obviously unfounded, altogether irrespective of dates, are the hopes of those, who expect that the present shakings among the nations, will gradually undermine the Papacy, and speedily issue in its ruin. So far from Pius IX reposing in undisturbed tranquillity, and rejoicing in imaginary security, never Pontiff has been filled with such constant anxieties as he. Ever since he was elevated to the papal throne, he has had one difficulty after another to grapple with. If, one day, all Italy has been ready to worship him for his pretended reforms, the very next, the citizens of Rome have beheld him

with averted looks, because of his reluctance to give them all they asked; and the disappointed Pontiff has returned gloomy and desponding to his palace. During the two years and a half that have elapsed since his reign commenced, vivas and vituperations have followed one another in rapid alternation. His attitude is not what the prophecy requires,—an attitude of triumph and proud security, but of conflict and sore travail. When therefore, we learn from Italian journals that "*Il Papa piange*" "The Pope weeps," when we find him attempting to escape from his long-continued and thickening anxieties, by flight from his capital; when even we hear of residents within the Italian states, insulting over him in his disappointments, and addressing him in such language as this, "Weep, O Pontiff, thou sceptred and living Antichrist! weep, thou favoured of Loyola! weep burning tears over the tomb thou hast dug for thyself!" however unprecedented such language from such a quarter may be, we draw from it a very different conclusion from that drawn by many,

who fondly imagine it the prelude of his fall. We see in it, on the contrary, and in its attendant circumstances, the most complete demonstration that the doom of Babylon is not yet. The weeping and fugitive Pontiff, filled with anxieties for the partial failure of his schemes, and yet all the while sowing in tears, and extending his *spiritual* power to the ends of the earth, cannot be the antitype of the woman, who, in the very "*hour*" before her judgment comes, says in her heart, "I sit a queen, and shall see no sorrow." The Papacy is at present only in a transition state. The shaking of nations, and the tumbling and tottering of thrones which we have seen, are *not* the beginning of the end, *not* the pouring out of the last vial; but only the re-adjustment of the Roman world, the shifting of the scenes, and the clearing of the stage, for the development of the Antichristian power in a new phase, and the performance of the last act in the grand drama before its fall.

CHAPTER IV.

THE SLAUGHTER OF THE WITNESSES.

BABYLON shall fall; but before that, the witnesses must be slain, ver. 7, "When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them." Although the period for the prophesying of the witnesses, in round numbers is, called 1260 years, it is plain, (from ver. 9, 11) that it falls short of that number by three years and a half. Three years and a half before the expiring of the 1260 years, their active testimony for Christ is destined to come to an end. Then shall this successful assault be made upon them; then shall they be overcome and slain.* What are we to understand

* It is not without reason, however, that these three years and a half are included in the period of their prophesying; for like Abel, "though dead, they

by the slaying of them? Clearly, not that the true Church of Christ shall be extinguished, that all true christians shall be slain. The promise of Christ to his first disciples precludes the possibility of this; "On this rock I build my church, and the gates of hell shall not prevail against it." In all ages, without a moment's intermission, till the very consummation of all things, shall Christ have a Church upon the earth. Its members may be driven into corners; they may be compelled to hide themselves, like the 7000 in Israel who had not bowed the knee to Baal; when Elijah thought himself absolutely alone in his fidelity to Jehovah; but they shall never cease to exist. The slaying of the witnesses is just the putting down of their testimony, the suppression of the true worship of God. This, however, unquestionably implies severe persecution. It is not conceivable that the testimony of Christ's faithful witnesses can be suppressed without yet speak." The very sight of their dead bodies, at that precise period, speaks trumpet-tongued, that the judgment of Babylon is at hand.

great bloodshed. If the streets of Paris have run with Huguenot blood, if the fires of Smithfield have been fed with Protestant victims, if the Alpine valleys have been whitened with Waldensian bones, if the dungeons of the Inquisition have been crowded with the saints of God, while the witnesses were yet alive and prophesying in sackcloth,—what slaughter, what havoc, must be made upon the godly, before their testimony shall be entirely suppressed! The last persecution, beyond all question, shall be the worst.

The downfall of Antichrist is a cheering thought. Most professing protestants look forward to it with pleasure. But the prospect of so dark and gloomy a night before the dawn of the millennial day, is not a little stumbling to many. To slumbering churches, and those who are at ease in Zion, nothing can be more unpalatable; and with such it has ever been a favourite idea to persuade themselves, that the slaying of the witnesses is past, and that no such time of tribulation is at hand. Even individuals of distinguished talents, and un-

questioned piety, and who commence the 1260 years at or near the period already indicated, have incautiously cast the weight of their authority into the same scale. Admitting that we have commenced right in A.D. 606, it would seem impossible, by any human ingenuity to escape the conclusion, that the witnesses cannot yet have been slain. The language of the text is express; "When they shall have finished their testimony, the beast shall overcome and kill them." Then and then only shall their testimony be put down. How, then, it may be asked, do those who start from the same point as I have done, contrive to make it appear that the witnesses have been slain already? There are two ways:

I. The first is that of Fleming in his treatise already referred to, "the Rise and Fall of Papacy," which has of late attracted considerable attention. His way is to make the "prophesying in sackcloth" one thing, and their "testimony" another. Their prophesying in sackcloth he holds, according to the usual opinion, to be their maintaining the truth of Christ in

circumstances of sorrow and depression; their "testimony" he restricts to their "witnessing unto death," or testifying for Christ by "martyrdom." The former he admits is to continue during the 1260 years; the latter was to be only for a part of that period. As on his view, it was only in connection with the finishing of their "martyrdom," that their testimony was to be every where suppressed, he thinks that that is long since past, and that consequently the overthrow of Rome may be expected without any such period of trial to the saints as I have been insisting upon. But to this view there are two special and inseparable objections. 1st, The sense which he endeavours to fix upon the word "testimony" has no foundation in Scripture. According to scriptural usage, it signifies witness-bearing, and nothing but witness-bearing, without the least reference to sealing the testimony with blood. Of this any one may satisfy himself, by glancing at Heb. xii. 1. "Seeing we are compassed about with so great a cloud of *witnesses*." This word "witnesses," according to this theory,

ought to be rendered "martyrs." There is precisely the same reason for rendering it "martyrs," as for translating "testimony" by "martyrdom." The words are essentially the same. But observe, among these "martyrs," are Noah, and Abraham, and David, and Samuel, and many others, who died in their beds and were peacefully gathered to their fathers. 2d, Even granting that the word signified "martyrdom," or "witnessing unto death," Fleming, according to his theory, was bound in consistency to maintain, that Christ's witnesses finished their "witnessing unto death," *before* the Reformation; for it is three years and a half before the appearance of Luther that he fixed on as the period when the witnesses were slain. If that was the time when the witnesses were slain, beyond all question, *then* they had finished their "martyrdom." But were there no martyrdoms after that period? Were there not hundreds of martyrs burnt in England in the days of "bloody Mary"? Was not the Parisian massacre of St Bartholomew's day long after

Luther? Was the Irish massacre of 1641, —when 100,000 Protestants were butchered in cold blood,—prior to the Reformation? Nay, were our own covenanting ancestors hanged in the Grassmarket for the word of God and the testimony of Jesus before the time of Luther? The theory cannot bear examination for a moment. And yet hundreds, on no better grounds than this, are flattering themselves that the grand trial of God's people is over. The most intelligent see at a glance, that this will not do; but equally anxious to find the slaying of the witnesses past, they have recourse to another theory in support of it,

II. The theory of the Rev. E. B. Elliott, a minister of the Church of England, who has laboured hard on the subject, and who, by bold assertions, and a vast display of learning, has gained not a few adherents to his opinion. To shake the confidence of all sober-minded men in the soundness of Mr Elliott's judgment, it might be enough to state, *in limine*, that he finds, in this very chapter under discussion, conclusive proof of the right of the civil ma-

gistrate to model, and control, and govern the church of Christ at his pleasure. The gift of the measuring reed by the angel of the covenant, the sole Head of the church, to his own spiritual servant the apostle John, he holds to be a demonstration that all spiritual authority in the Protestant churches flows to the ministers of Christ through the hands of the temporal prince! The mere statement of this opinion, especially when taken in connection with the character of Christ's Two Witnesses, as described in this prophecy, is, to our mind, sufficient to refute it. But to come to his theory in regard to the death of the witnesses; he also maintains, as well as Fleming, that the witnesses were slain in 1514, just three years and a half before the appearance of Luther. But how does he reconcile that with his own view, that they began their prophesying in sackcloth, not earlier than the sixth century, and consequently in A.D. 1514, when they were slain, instead of prophesying 1260 years, had prophesied only about 1000? He does so by giving a new interpretation to the word

"finish." "When they shall have finished their testimony," he says, does not mean when they shall have finished the period appointed for them to testify in,—that he admits to be the 1260 years,—but "when they shall have completed the elements of their testimony," when they shall have testified against *all* the abominations of Antichrist. This he maintains was during the dark ages, about the end of the twelfth century, when the Papacy had reached its meridian; and that then the Beast from the bottomless pit began that warfare against them, which, centuries after, ended in their complete extirpation, just three years and a half before Luther posted up his theses, against the indulgences, on the door of the cathedral of Wittemberg.

But to this view there are as fatal objections as to the former. Even if the proposed rendering might be admitted, nothing is more easy than to show that the testimony of the Witnesses could not be "complete" before the Reformation. The Church of Rome, it is true, was corrupt and antichristian then; but it

has become far more antichristian since. When Luther appeared, it was possible for a man within its pale to hold and teach the great doctrine of justification by faith alone. The whole spirit and actings of Popery were doubtless opposed to it, but yet there was no express and formal deed of the church absolutely condemning it. It was not till the Council of Trent, which finished its sittings in 1563, more than forty years after the Reformation, that every man was formally anathematized who taught that all dependence on our own works must be renounced, and salvation sought only through the blood and righteousness of Christ. At the Reformation, too, Jesuitism, with its monstrous abominations, was unknown. Luther and Loyola were born in the same year; but it was long after the theses were affixed to the cathedral of Wittemberg, that that society, which the latter founded, reduced fraud, and falsehood, and crime, to a regular system. In the hands of Loyola and his disciples, who, by their doctrines of "probability," "mental reservation," and "direction of the intention,"

have taught men the most approved modes of sinning with a safe conscience, the immorality and corruption of Rome have appeared with a malignancy altogether unprecedented. Even the *blasphemies* of the Papacy were immature at the time of Luther. For centuries after the Reformation, and indeed till the reign of the last Pontiff, it was an open question, whether or not the Virgin Mary was born without sin. Those who taught that she was conceived in sin and shapen in iniquity, like other mortals, were held to be as good sons of the church as those who taught the reverse. But such is not the case now. In 1832, Gregory XVI., speaking *ex cathedra*, positively determined what previous Popes had absolutely refused to settle; and not only did he pronounce her to be "*immaculate*," but he declared her "*our greatest hope; yea, the sole ground of our hope*;" thereby dethroning the one only Mediator between God and man. Now, if the corruptions of Rome have been thus germinating and blossoming up to this day, even though we accept of Mr Elliott's interpretation of "finishing the

testimony," it is plain that that testimony could not be full and complete at the period when his theory requires it to have been so.

But *granting* that the witnesses *did* complete their testimony, and were slain before the Reformation; then observe what follows: It is said that three years and a half after their slaughter, they rose from the dead, and ascended up in triumph to heaven; and yet, after their resurrection, their ascension, their triumph, for upwards of 300 years they have still been prophesying in sackcloth and sorrow. What can be more contradictory? what more incongruous? He that can believe this can easily believe anything.

But, in point of fact, it is *not true* that the witnesses of Christ were slain, or their testimony suppressed, before the Reformation. This has been boldly asserted by Mr Elliott; but the facts of the case, when examined, entirely disprove the assertion. I will give first Mr Elliott's statement on the subject, and then compare it with the undeniable facts of the

period, and leave the reader to judge whether the statement and the facts agree. And here I may observe, by the way, that the theory of the "Seventh Vial" being avowedly founded on this very statement, the facts which demolish the one, of course at the same time demolish also the other. After quoting the verses of this chapter which speak of "them of the people, and kindreds, and tongues, and nations," rejoicing over the dead bodies of the witnesses, Mr Elliott goes on to say, "The very *occasion* of the Two Witnesses appearing as dead corpses, is described to have been one of precisely such a gathering—the gathering of some *general council* from the several states of Western Christendom. . . . So that, on the whole, in turning from prophecy to history, from the symbolic picture to the thing symbolized, it seems almost impossible to mistake the precise scene and occasion alluded to. It can surely be none other than that of the very Lateran council, held from 1512 to 1517, under the pontificates of Julius II. and Leo X., just before the Reformation." Having stated

that one chief object for which this council was held was the suppression of *heresies*, and in special of the heresies of the Bohemian Hussites, the author thus proceeds :—" In a Papal bull, issued with approbation of the council, in the very next or eighth session, held December 1513, a charge was issued summoning the dissidents in question without fail to appear, and plead before the council, at its next session, unless indeed they should have previously done so before a neighbouring Papal legate; *the declared object being their conviction and reduction within the bosom of the Catholic Church*; and the time finally fixed for the said important session, May the 5th, in the spring ensuing. Thus was the crisis come which was to try the faith of this bleeding remnant of witnesses, and exhibit its vitality or death. And would they therefore face their Lord's enemies? Would they brave the terrors of death, and plead his cause before the lordly legate or the antichristian council, &c.? Alas! no. The day of the ninth session arrived; the council met; but no report from

the cardinal-legate gave intimation either of the pleading, or even of any continued stirring of the Bohemian heretics. No officer of the council announced the arrival of deputies from them to plead before it. Nor, again, was there a whisper wafted to the synod from any other state, or city, or town in Christendom, of a movement made, or a mouth opened, to promulgate or support the ancient heresies. Throughout the length and breadth of Christendom, Christ's witnessing servants were silenced; they appeared as dead. The orator of the session ascended the pulpit, and, amid the applause of the assembled council, uttered the memorable exclamation of triumph, "*Jam nemo reclamat, nullus obsistit.*" "There is an end of resistance to the Papal rule and religion; opposers there exist no more."

Such is Mr Elliott's statements; and certainly at first sight, it looks something *like* the slaying of the witnesses. But examine it more closely, and it will be seen to be altogether delusive.

1. Observe the ground on which it is as-

sumed, that all faithful witnessing for Christ was extinct throughout the bounds of Christendom. The servants of Christ in Bohemia are summoned to a Popish council in Rome, for the express purpose of *making their submission to the Man of Sin*; and, because they do not appear, they are held to have abandoned their testimony. What reason had they to appear and plead before a Roman Council? They testified that the Pope was Antichrist, and renounced both him and all his works. Why then should they, of their own accord, put themselves in his power? Mr Elliott refers to Luther, Wickliffe, Lord Cobham, and others, as having proved themselves faithful witnesses of Christ, by doing the very thing which the Hussites of Bohemia had failed to do. But the cases are far from being parallel. When Luther appeared to plead the cause of truth before the Diet of Worms, he was still a Roman Catholic priest. The Bohemians, on the other hand, had utterly broken with the Church of Rome, and had not the slightest wish for a reunion. Besides, there was an essential dif-

ference between a diet of the empire, and a council of Romish ecclesiastics. Before an assembly composed in great part of laymen, whose minds had been opened less or more, to a sense of the corruptions of the Church, by his own writings, the truth might have some chance of a fair and candid hearing. But no such candour or impartiality could be expected by the Bohemians from the Lateran council. They were summoned before men who had *condemned them unheard*, and whose interests and passions stopped their ears to every plea but that of instant submission. The case of Wickliffe is just as little to the point. When summoned before the Popish assembly at Oxford, he had no alternative but to appear. Having never separated from the Romish Church, he could not dispute the jurisdiction of the council appointed by its authority to try him and his doctrine. Had he, in such circumstances, refused to appear and plead, it might well have been counted a failure of duty, and an abandonment of the cause of Christ. Neither Luther, nor Wickliffe, then, can help

Mr Elliott in the least. But what shall we say of his alleging the case of Lord Cobham? Lord Cobham *did* plead, and that manfully, before the prelates who thirsted for his blood. But did he come before them of his own accord? No. When first summoned to appear at Leeds Castle, in Kent, he utterly refused, and was condemned and excommunicated for contumacy. It was *only* when he was arrested by the commandment of the king, when he was imprisoned in the Tower of London, and *from his dungeon brought by the lieutenant of the Tower*, and placed before the bishops, that he witnessed that good confession for which he is commended! And Lord Cobham is to be held up as a faithful witness of Christ, while the Bohemians, who acted on the very same principle, and whose only fault was, that they were more successful in escaping the snares of their enemies, are to be branded as traitors! Mr Elliott is very unhappy in his instances. His principle, too, is utterly anti-scriptural. There is nothing in the word of God that requires his servants to act as he

would have them. Quite the reverse. It was the command of our Lord to his disciples, "Cast not your pearls before swine, lest they trample them under foot, and turn again and rend you." John Huss, the countryman of these Bohemian witnesses, about a hundred years before, had forgot this; and relying on a safe conduct of the Emperor Sigismund, had come to the council of Constance. What was the result? His safe-conduct was violated, and he himself consigned to the flames. His countrymen had learned something from his fate; and mingling the wisdom of the serpent with the harmlessness of the dove, refused, as there was not the least prospect of good to be gained by it, to put themselves *unnecessarily* in the hands of "the woman drunken with the blood of the saints." Their Lord and Master, the Lord of all faithful and true witnesses, in like circumstances, acted in like manner. "After these days," says John, "Jesus walked in Galilee, for he would not walk in Jewry, because *the Jews sought to kill him.*" Did Jesus thereby abandon his testimony? Nei-

ther did his servants in Bohemia, when they did what they could to keep themselves out of the hands of those whose only argument with heretics was, "turn or burn."

2. The statement which Mr Elliott makes in regard to the absence of all report from the Papal Legate sent into Bohemia, taken in connection with the circumstances, is, in itself, positive demonstration, that the witnesses were *not* unfaithful. What is his statement? It is this, "Thus was the crisis come. And would they face their Lord's enemies? Would they brave the terrors of death, and plead his cause before the lordly legate, or the antichristian council, &c.? Alas! no. The day of the 9th session arrived. The council met. But no report from the cardinal legate." This Mr Elliott holds to be one grand proof, that their witnessing was extinct. Now, I make bold to affirm, that it proves just exactly the reverse; that it proves that, instead of being put down, instead of being silenced, they were at that moment maintaining their testimony as unequivocally as before. A brief

statement of facts will make this abundantly plain: and the facts shall be derived from a source which Mr Elliott cannot question, his own work, just published, entitled "*Vindiciæ Horariæ*." Well, then, in 1513, Cardinal Thomas of Strigonium was despatched by the Pope into Bohemia, for the express purpose of rooting out, if possible, heresy from that country. When he was despatched, it was well known at Rome, that there were in Bohemia not only Calixtines but Hussites, the purest body of Christ's witnesses, in a position of avowed opposition to the Papal church.* In the same year, the Pope's bull was issued, giving them the choice either of pleading at Rome, or making their peace before the cardinal, in their own country. That bull testified to the existence of "manifold heresy," (*multipler hæresis*) in Bohemia. Now, what success attended the legate's mission? Did he succeed in extinguishing the Hussites, in put-

* "*Agebatur vero maxime in Bohemia de Calixtinorum Hussitarumque reliquis ecclesiae conciliandis.*"—Raynald, *xxxi.* 29. *Vindiciæ* p. 243.

ting down the "multiplex hæresis" of the Bohemians? If he did, of course there were two ways only by which that could be accomplished: The one was by force, the other by conciliation. Did the sword, then, or the stake, purge Bohemia of the taint of heresy? There is not the slightest evidence of any thing of the kind. Mr Elliott himself elsewhere admits, that from 1511, when Andrew Poliwka was burnt at the stake, until the Reformation, there is no trace of martyrdoms in Bohemia. "He (Poliwka)," says he, "seems to have been the last of the Bohemian martyrs before the Reformation; at least, the last whose name is on record."* If, then, the "manifold heresy" of Bohemia was utterly extinct before the 5th of May next year, 1514, that event must have been brought about by conciliation alone — by the prudent policy adopted by the Papal legate. Now, here let the reader mark the bearing of Mr Elliott's statement, about the entire absence of all "report from the cardinal legate." When the cardinal legate was sent

* *Vindiciæ* Hor. p. 229.

to Bohemia to bring back the remnants of the Calixtines and Hussites into the bosom of the Church, as these heretics pleaded the concessions of the Basle Council, Leo, with the view of facilitating their conversion, empowered him "to renew these concessions, *on condition, however, that every thing should be referred to the Lateran council.*"* If, therefore, the Papal legate had made any impression upon the heretics of Bohemia, if he had gained over either Calixtines or Hussites, the tenor of his commission required him of necessity to report to the council the converts he had made, and the terms he had granted them. "But," says Mr Elliott, "the day of the 9th session arrived. The council met. *But no report from the cardinal legate.*" What then is the inevitable inference?—that his mission had been a failure—that converts he had made none—that Calixtines and Hussites alike had held aloof from him, and that he had left the "manifold heresy" of Bohemia

* "*Ita tamen ut singula ad concilium Lateranense referrentur.*" Raynald xxxi. 29. Vindiciæ p. 243.

exactly as he had found it. I appeal to the reader, if it be possible to resist this conclusion. Let Mr Elliott himself candidly examine my argument, and refute it if he can.

3. But perhaps the reader may ask, What do you make of the triumphant exclamation of the orator, which Mr Elliott quotes as the very climax of his proof, that heresy was extinct? Now, his use of that exclamation is precisely the most unaccountable perversion of language that can be conceived. How Mr Elliott could apply it in the way he does, knowing the circumstances in which it was uttered, I am at a loss to comprehend. When the orator uses the expression in question: "*Jam nemo reclamation: nullus obsistit*,"—"No one any longer reclaims—no one opposes," he uses it in a very different sense from that which is attributed to it by Mr Elliott. It has been conclusively shown by Dr Keith,* that when these words were uttered, the meaning was *not* that heresy was extinct—*not* that

* See his "Examination of Mr Elliott's theory," p. 215.

there was an end of resistance to the Papal religion—not that the Bohemians were put down,—but that the *schism* which had previously existed within the Papal church itself had been healed, “the unity” of that Church restored, and the authority of Leo. X. as “legitimate” Pontiff, universally acknowledged. A schismatical council, a short while before, had been held at Pisa, in opposition to the court of Rome. The French bishops and French king, Louis XII., had at first supported its decisions; but the kingdom of France having been laid under an interdict by the Pope, the king of France, the mainstay of the schismatics, had found it necessary to give way, and had sent ambassadors to the Lateran council, to intimate his submission. To this it is, and not to the suppression of heresy, that the orator refers. The words that occur in immediate connection with the expression in question, preclude the possibility of any reference to the Bohemian heretics. “No one,” says the orator, addressing Leo X.,

"no one reclaims: no one opposes . . . all at length look for healthful food to thee."* This was strictly applicable to the supporters of the Pisan council, who had petitioned for the recall of the interdict, for the restoration of Papal ordinances, which during the season of the interdict had been suspended, and consequently for a supply of that spiritual "food" which had, during the same time, been withheld, and which Rome alone could give. But to the heretics of Bohemia, it could *not* apply. Why not? says Mr Elliott. Why could it not apply to "converted *heretics*," as well as to "converted *schismatics*?"† For this plain reason,—that upon Mr Elliott's own showing, as we have seen, in regard to the "no report from the cardinal legate," "converted heretics," there were none, from Bohemia, at least, to seek for any such "healthful food." Nay, this very oration itself, from which a single isolated expression is culled, to prove the utter

* "Utque illis tandem salutarem praebeas escam omnes a te expectant." Hard. ix. p. 1763, ap. Keith.

† *Vindiciæ*, p. 238.

extinction of heresy, contains positive evidence in its own bosom, that heresy was *not* extinct. So far from rejoicing in the entire extinction of heresy, the orator enumerates "*the extirpation of sprouting heresies,*" as among the things which *require still* to engage the council's most earnest care, and which they must take pains, with all diligence and wisdom, "*to discuss and settle.*"* Nothing is more certain: nothing can be more easily proved,

* This a very puzzling passage for Mr Elliott; and in his *Vindiciæ*, he does what he can to reconcile it with his theory. How does he deal with it? He so translates it, as to leave upon the unwary reader the impression, that the orator refers not to the *actual* state of matters, when he spoke, but to a contingency, which might arise, and which was only in prospect. According to his translation, "*the extirpation of sprouting heresies,*" is only one of the things that *might* at some future time need "*salutary discussion or arrangement.*" But, what is the expression in the original? It is *not* "*salutari indigeat,*" but "*salutari indiget discussione.*" Who gave Mr Elliott a right to translate "*indiget*" "*it needs,*" as if it were "*indigeat,*" "*it may need?*" This certainly is a liberty which no translator ought to take with his original.

than that during the whole time that the Lateran council sat, heresy was far from being either dead or dying. At the opening of the council, in the first sermon preached before the assembled fathers, we have evidence how much and how painfully its influence was felt. "Heresy and infidelity," says the preacher, "obstruct us, and greatly trouble both us and the whole church.* During the five years of its sitting, no better account could be given. Why was it that the Bohemians were summoned to the council at all? It was, says Waddington, one of Mr Elliott's own authorities, although this he does not quote, "because the heresy was again rising into *formidable attention*."† This statement is amply borne out by Roman Catholic authority that cannot be gainsaid. Mansi, the editor of the Ecclesiastical Annals of Raynaldus, expressly states, that during the time the council sat, "the Bohemian heresy," so far from being extinct, "was flourishing" (*vigebat*). On the 5th May

* *Vindiciæ*, p. 234.

† Waddington, *Hist. of Church*, p. 661.

1514, the very day when the oration referred to was made, the Pope issued a bull, in which the *actual* existence of "heresies" is distinctly recognized, and in which the cardinals are required "to labour strenuously to know what regions *have been infected** with them, and to report on the subject "to him and the Roman pontiff for the time being." Is not this enough to show that heresy was not suppressed at the time when Mr Elliott would have it so? If anything more is needed, the language of the bull of Leo X., issued in 1518, just one year after the rising of the council, must be amply sufficient. Thus runs the bull in question, "Pondering maturely in his own mind, how the holy expedition might be carried out, that

* Here also Mr Elliott mistranslates his original. The words of the bull are, "scire quæ regiones hæresibus infectæ sint." This he renders, as if the words had been "quæ regiones hæresibus *infectantur*," "what regions *maybe* infected with heresies." Now, I do not say that Mr Elliott has knowingly mistranslated these two passages, to suit his purpose; but I think it would be not amiss if he should explain, *how* he could fall into such mistakes.

the kingdom of Bohemia, formerly Catholic, might be reclaimed from the errors and heresies into which *for many years* it had fallen, and be brought back into the bosom of holy mother church; and reflecting on the great prudence, &c., of his beloved son, Cardinal Thomas Sixtus, and his fitness for the charge of restoring to the faith each and all of the said *lapsed kingdoms, and other neighbouring regions*, his holiness therefore enjoins him to remove by his authority all errors from that kingdom, and those other places which were *infected as if by a long contagion*, that the plague of heresy might be purged out, eradicated, and utterly destroyed." "Given at Rome, the 9th of May in the year one thousand five hundred and eighteen, in the sixth of our pontificate," and addressed "to our sons the Emperor Maximilian and the King of Dacia." Now, here the Pope himself,—who certainly is an authority on the subject,—declares, that at that very time, when the witnesses in Bohemia are said to be extinct, that whole kingdom and other neighbouring regions, had "for

many years been infected with the plague of heresy, as if by a long contagion." It is in vain to say, as Mr Elliot does, that the Bohemian heretics, though reconciled to the Church in 1514, had suddenly been raised again into portentous vigour by the appearance of Luther *six months* before; and hence this Papal bull. This is a mere assumption, and inconsistent with the very terms of the bull itself. Had heresy been extinguished in Bohemia four years before, and just broken out anew within the last few months, there would have been some hint, some expression of surprise and disappointment. The language must have been very different from that in which it is couched. Instead of speaking of Bohemia as "*formerly Catholic*," but "*for many years fallen into errors and heresies*," from which it needed "*to be reclaimed*," it would have characterized it as "*recently Catholic*, but unhappily "*relapsed within the last six months*" into heresies "*from which it had been reclaimed*." No; the language of the Pope is too plain and too express to be twisted to suit Mr Elliott's pur-

pose. "The kingdom of Bohemia," says the bull, "has been infected with heresy, as if *by a long contagion.*" There was no break, no interruption in the prevalence of the "multiplex hæresis," with which it had been overrun. Now, after all this evidence, is it possible to believe that Christ's witnesses were slain in Bohemia, and that the appearance of Luther was their resurrection?

4. The speech so often quoted, is referred to by Mr Elliott, as altogether a triumphant oration—just such an oration as might be expected to be made, when "they of the peoples, and kindreds, and nations, and tongues," were filled with exuberant gladness and delight, that all grounds of fear and uneasiness were for ever taken out of the way. But if this were so, could such expressions as the following be found in it? "What over all the world, alas! do I find, that does not afflict and overwhelm me with vehement grief?" "With what sorrow, with what groaning, with what sobbing, can I express the state of the sacred religious orders in other respects?" Is this a

song of triumph? Is this the counterpart of the prophecy? "they that dwell on the earth, shall rejoice over them, and make merry, and send gifts one to another?"

5. Hitherto I have gone on the supposition, that the term rendered in our version, "finish," *might* admit of the rendering proposed by Mr Elliott. But there is not the least warrant for the change he makes; there is no instance in which the verb *uncompounded* is clearly and undeniably used in the sense proposed. The plain natural meaning of the word is simply "to finish;" in this sense, it is used in *all* the other *six* instances, in which it occurs in the Apocalypse; and be it observed, it is the very word used by Christ himself, when on the cross he said, "It is finished," and bowed his head, and gave up the ghost. To our Lord's use of it on that occasion, there is a plain and manifest allusion in the case before us. There was a work which the Father gave him to do, which was absolutely and exclusively his own. In his work as an atoning high-priest, he was alto-

gether alone; and of the people, there was none with him. But he had another work conjoined with that, the work of a faithful and true witness for God. "To this end was I born," said he to Pilate, "and for this cause came I into the world, to bear witness unto the truth." In this part of his work, his own redeemed and faithful people are called upon to bear a part. When Christ's personal testimony was finished, that testimony was handed over to his disciples, who, in bearing it, rejoiced with Paul, "to fill up that which was behind of the afflictions of Christ." As witnesses, they have the same work to do, and the same fate to expect, as he had, when he bore witness to the truth. Christ's personal ministry in Judea, and the *literal Jerusalem*, was just three years and a half; during all which time he bore the contradiction of sinners against himself; but till the end of that time, his enemies could not touch him, "because his hour was not yet come." The ministry of Christ's witnesses in the *spiritual Jerusalem*, is also three years and a half; for

three years and a half, are just 1260 days, the period of their prophesying; and like as it was with their Lord, so is it also with them, they are immortal till their work is done. The preaching, death, resurrection, and ascension of Christ, are obviously just the counterpart of the prophesying, slaughter, resurrection, and ascension of his witnesses. Now, it was at the *end* of the three years and a half of his personal ministry, that Christ was crucified, remained in the grave for three days, and then rose from the dead, and ascended up to heaven. So in like manner, it must be at the *end* of the three years and a half, at the conclusion of the 1260 days of their testimony, and not before, that his witnesses must be slain, lie dead for three days and a half, and then rise from the dead, and ascend up to heaven in a cloud.

CHAPTER V.

THE SCARLET-COLOURED BEAST.

THE considerations already adduced, are of themselves sufficient to demonstrate, that the slaying of the witnesses cannot be already past. But an examination of the character of the beast destined to slay them, will, if I mistake not, throw additional light on that subject. That beast *did not exist* at the period of the Reformation. What is the beast in question? It is the beast from the bottomless pit, ver. 7, "When they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them." To arrive at clear views as to the precise power here indicated, it is necessary to make a comparison of three distinct visions, which the Apostle had. In chap. xii. 3, after describing the true church of Christ, as repre-

sented to him in symbol, he tells us, "there appeared another wonder in heaven, and behold a great red dragon, having seven heads, and ten horns, and seven crowns upon its heads." In chap. xiii. 1, 2, another object is presented to his eyes, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon its horns ten crowns, and upon its heads, a name of blasphemy." The last vision with which we are at present concerned, is in chap. xvii. 3, where, being carried away in spirit into a wilderness, John saw "a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns." Now the beast of all these three visions, obviously has a substantial identity. In all alike, it is the beast with seven heads and ten horns,—in other words, the secular empire of Rome. But yet with this substantial oneness, there is very considerable circumstantial diversity, indicating that it is the same empire indeed, but under different forms, and in different stages of its progress. The cater-

pillar is the same insect, under all its different transmutations, from the worm to the chrysalis, and from the chrysalis to the butterfly; but its form and characteristics are very different under these different metamorphoses. And so with the Roman empire, while remaining *substantially* the same, these three different visions show, that it was to appear under three very different phases. In which of these three forms was it to appear, when it should slay the witnesses, and suppress all public testimony for Christ? It was in the last, as "the scarlet-coloured beast, full of names of blasphemy," for that according to the angel, ch. xvii. 8, is "the beast that ascendeth out of the bottomless pit." Not a few commentators have confounded the beast from the bottomless pit, with the beast of the second vision mentioned above—the beast from the sea. The term in the original for the bottomless pit, is, "the abyss," and "the abyss" they maintain is only another name for the sea. But the use of the term, both in this book, and in other parts of the

New Testament, is directly opposed to any such identification. In Luke viii. 31, we find the devils, who had entered into the unhappy man named "Legion," beseeching our Lord that he would not command them "to go out into the abyss," but permit them to enter into the herd of swine that were feeding in the neighbourhood. Our Lord granted their request; and what was the result? The account, as given both by Matthew and Mark, shows that the unclean spirits, who were so afraid of being sent into "the abyss," had no objections at all to going into the *sea*. No sooner had they got permission to enter into the swine, than the "whole herd," under their instigation, ran violently down a steep place into the *sea* (*θαλασσα*, the same word as in the passage under discussion), and perished in the waters. It may possibly be said, that "the abyss," of which they were so much afraid, was the Mediterranean or "Great Sea," and that they had not the same fear of the little sea, or "Sea of Tiberias." But this is mere trifling.

The term "abyss," occurs in different places in the Apocalypse, in such a connection as plainly excludes the idea of its being synonymous with the "*sea*." Take, for instance, the statement at the commencement of the 20th chapter: "And I saw an angel come down from heaven, having the key of 'the abyss,' and a great chain in his hand, and he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years, and cast him into 'the abyss,' and shut him up, and set a seal upon him." Does any one believe that it is into the *sea*, that the devil is to be cast before the millennium? No. It is into hell, or the "bottomless¹ pit," as our translators have most correctly rendered it. Now, it is from the same "bottomless pit," that the angel tells John, that the "scarlet-coloured beast," or third form of the Roman empire, is to ascend. The Holy Spirit having varied the symbol, representing the one beast as "ascending out of the sea," and the other, as "ascending out of the bottomless pit," would seem to shut us up to the conclu-

sion, that these two beasts cannot be in *all* respects the same, but that they differ in very important respects. The ten-horned beast from the sea, as admitted by all commentators, represents the Roman empire, as appearing at first in its divided form, at the beginning of the seventh century, after the barbarian hordes from the north had broken the ancient empire to pieces. Then society had been in a state of dissolution, tossed about and agitated (as represented in the symbol of the sea), by the irruption of one savage conqueror after another. That dissolution, however, and agitation, was not the result of any premeditated design against God and religion. It was the effect only of ill-regulated ambition, and turbulent human passions. When the "beast from the bottomless pit" appears, society will doubtless again be in a state of dissolution; but the overthrow of established government then is not the consequence merely of the ordinary passions of men, but of principles that bear upon them the very stamp of hell, and are direct emanations from

the bottomless pit. So much seems plainly to be implied by the change of the symbol.

That it is near the *end* of the Roman empire's existence that that empire appears as "the beast from the abyss," may be inferred from several distinct considerations. It is shortly before "the judgment of the great whore," that the angel represents the scarlet-coloured beast as making its appearance. "Come hither," says the angel to John, "I will shew thee the judgment of the great whore that sitteth on many waters." John looks at the vision before him; and when he sees the woman upon that beast, "drunken with the blood of the saints," "he wonders with great admiration." John had already before this seen much persecution. He had seen the dragon persecuting the woman, and making war with the remnant of her seed: he had seen the beast from the sea waging war with the saints, and prevailing against them: he had seen the beast from the earth, with two horns like a lamb, and the glozing tongue of a serpent,* persuading them

* See Note D.

that dwell on the earth to set up a power, to which all that refused to do homage were unsparingly to be killed. But a sight like that which now met his eyes, when the woman riding on the scarlet beast appeared, he had not yet seen. The angel seeing the excess of his astonishment, thus addresses him, "Wherefore didst thou marvel? I will shew thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns. The beast which thou sawest *was and is not*, and is about to ascend (*κελελει ἀναβαίνειν*) out of the bottomless pit, and to go into perdition." The angel has been very generally understood, in these words, as speaking of the time that then was, when, in Patmos, under the reign of Domitian, John had the apocalyptic vision made to pass before him. It *may be* that, from the 9th verse, where he begins to *explain* the mystery, this is the case; but the language which he uses *here*, when he *states* the mystery of the beast, can by no means be reconciled with any such supposition. The Roman empire could not, in Domitian's days, be spoken of as *the beast that had been and*

was not." Its continuity was then unbroken; its character unchanged; its power as great as ever it had been. The language then points to a quite different period from that of the reign of Domitian. And what period can that be? The only other period, when the rise of the beast from "the abyss" can with any propriety be dated, is the time just before that *judgment* which John was invited to see. By that time the beast from the sea has disappeared; the power of the old papal empire is, to all appearance, shaken to pieces; and those who see the greatness of the overthrow, suppose it to be gone for ever. Then it is "*the beast which was, but is not.*" But says the angel, that same beast shall be restored, and restored by agency from the bottomless pit; "and all that dwell on the earth, whose names were not written in the book of life from the foundation of the world, shall wonder when they shall see the beast that was, and is not, and yet is." The restoration, however, is to be for only a brief period; for the language of the angel strictly implies that the beast is not

only "*about* to ascend out of the bottomless pit," but "*about* to go into perdition." And this most exactly agrees, too, with the position in which John finds the great harlot, the woman which sitteth on the seven hills, when carried away by the angel to see her. "The angel," says he, "carried me away in the Spirit into A DESERT, (*εἰς ἔρημον*); and there, in that "desert," did he see the woman seated in all her pomp and glory. Now, remarkable it is that no word, no form of expression, could so graphically depict, as if by a stroke of the pencil, the aspect of the country all round and round in every direction, in the midst of which (at this day,) Rome is situated, as this very word "*desert*." It was not so in the days when John saw the vision. Then the now desolate Campagna di Roma was not only distinguished for its beauty and fertility, but filled with a teeming population. It was not so when the ten Gothic kingdoms first submitted to the papal yoke; for the ruins found amid its deserted solitudes bear marks of Gothic greatness, as well as of imperial grandeur. It is

thus described by Rae Wilson, the author of *Rome in the Nineteenth Century*: "Far as the eye can reach, the dreary solitude of the Campagna stretches about twenty miles in every direction. To the west, a wild sullen flat extends to the sea. A profusion of bushy thickets, and a few solitary trees, were scattered over the broken surface of this unenclosed and houseless plain,—for a plain it is, since, at the distance of sixteen miles, we distinctly saw Rome. Over this wild waste, no rural dwelling, nor scattered hamlet, nor fields, nor gardens, such as usually mark the approach to a populous city, were to be seen. All was ruin. Fallen monuments of Roman days, grey towers of Gothic times, abandoned habitations of modern years, alone met the eye. No trace of man appeared, except in the lonely tomb, which told us—he had been. Rome herself was all that we beheld. She stood alone in the wilderness, as in the world, surrounded by a *desert* of her own creating." Now, it was in reference to the time when Rome should stand in the midst of a dreary "desert," that

the angel spoke of the *approaching* ascent of that beast from the bottomless pit that was to raise her for a short time to unexampled power and splendour, and then go along with her into final "perdition."

We have considered the origin of the Beast that slays the witnesses, and the time about which it may be expected to appear; let us now examine the specific characteristics which the Spirit of God attributes to it. And,

I. It is destitute of "crowns." There are no crowns either on the heads or horns of the beast. Is there no meaning in this? The position of the crowns on the beast, in its two former appearances, was fraught with significance. "The great red dragon" standing before the woman, ready to devour her child as soon as it is born, represents pagan imperial Rome. The character of the child brought forth by the woman—or, in other words, by the church of God,—demonstrates this: Chap. xii. 5, "And she brought forth a man-child, who was to rule all nations with a rod of iron, and her child was caught up to God and to

his throne." This could be none other than Christ. Now, when Christ was born, pagan Rome was in the very zenith of its power; and therefore, in exact accordance with the history, its *seven heads* are encircled with seven crowns; while the *ten horns* that appear on the dragon, to shew the substantial identity of pagan and papal Rome, are destitute of crowns. In the beast from the sea, again, the crowns have shifted their position from the heads to the horns. The ten horns wear ten crowns, while the seven heads have none. This also was strictly verified in the history of the period to which the vision referred. The imperial power was removed from the city of the seven hills, and ten independent sovereignties started up, in the western empires, sharing among them the power once concentrated in the secular Emperor of Rome. Now, if we find the position of the crowns so significant in regard to the history of the past, the conclusion seems inevitable, that the entire absence of crowns on the beast that is yet to come, is significant too. The beast from the bottomless pit, then, re-

presents the Roman empire as about to appear under the form of ten confederated republics. It may be thought to militate against this view of the matter, that when Babylon falls, there are "kings of the earth" who are represented as weeping and wailing over her downfall. But this really has very little weight. The term "king" does not necessarily imply the possession of sovereign or independent power. In scriptural usage, it is applied to any kind of ruler, whether his power be inherent or delegated; and may as well be applied to the president of a great republic as to the occupant of a throne. Thus Herod and Pontius Pilate,—though the one was only a tetrarch or governor of the fourth part of a province, and the other was simply procurator of Judea,—are, according to the interpretation of Peter, prophesied of in the second Psalm, when it is said, "the kings of the earth stood up, the rulers took counsel together." Besides, whatever may be the character of the kings that shall weep over the fall of Babylon, it cannot easily be supposed that they are Eu-

ropean kings, for (chap. xvii. 16,) it seems to be distinctly intimated, that the ten horns, or ten kings of the Roman empire, shall themselves be actively concerned in her overthrow. When the purposes of God are fulfilled, then, it is said, "they shall hate the whore, and strip her naked and desolate, and eat her flesh, and burn her with fire." The kings, then, that lament for Babylon, cannot be within the bounds of Europe; we must look for them elsewhere. And let it be borne in mind that, before the final ruin of Rome, there are three unclean spirits like frogs represented as going forth out of the "mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, to the kings of the earth, *and the whole world*, to gather them together to the battle of the great day of God Almighty." Moreover, it is said, just before the judgment of Babylon, that "*all* nations have drunk of the raging wine of her fornication;" and that "by her sorceries *all* nations have been deceived,"—language a great deal too strong to refer only to the ten kingdoms of

modern Europe. The Western empire, in which these ten kingdoms are situated, constituted only a "third part" of the original Roman world. Now, though there be no kings at all in Europe at the time referred to, there may nevertheless be kings enough in other quarters of the world in league with the apostate church of Rome, to sympathize very deeply with her tremendous and unlooked-for destruction. And the very language employed in reference to those kings, would seem to indicate that they are themselves beyond the bounds of the Western empire. They are represented as "standing afar off for the fear of her torment, saying, Alas! alas! that great city Babylon, that mighty city, for in one hour is thy judgment come." There is nothing here, then, to militate against the idea that the last form of the Roman empire, as represented by "the beast from the abyss," is essentially republican. The position of the crowns, first on the "*heads*" of the dragon, and then on the "*horns*" of the beast from the sea, (which accords so exactly with historical fact,) renders

it impossible to believe that the entire absence of all crowns from both *heads* and *horns* of the beast from the pit, is a mere accident,—a thing without significance.

II. It is represented as “*full* of names of blasphemy.” In this we see another very marked distinction between it and the beast from “the sea.” The beast from the sea had “on its *heads* the name of blasphemy; and accordingly, that beast “opened its *mouth* in blasphemy against God.” But in the beast before us, the blasphemy is not confined to “*the heads*.” The Roman empire being remodelled by agency immediately from hell, bears on all its members the evidence of its origin; its whole *body* is covered with blasphemous names. And this is exactly what we might expect, from other parts of the word of God. The apostle Paul speaks of two distinct apostacies that should come during the Christian dispensation, the last being of a much more malignant nature than the first. Of both he speaks in his epistle to Timothy, representing the one as taking place “in the

latter times," the other in "the *last* days." That these are not two different expressions for one and the same period, is clear, both from the way in which he speaks of the apostacy of the last days, and from the peculiar language of Peter, referring to the same apostacy, as distinctly predicted by Paul. Paul, although he had informed Timothy, in his first epistle, of the apostacy of "the *latter* times; when he speaks, in his second epistle, of the apostacy of "the *last* days," does not speak of that apostacy as of a thing already known to Timothy, but as a piece of information altogether new. "*This know also,*" says he, "that in the last days perilous times shall come." Peter, again, when stirring up the pure minds of those to whom he wrote, by way of remembrance, of what they had heard on this very subject from "his beloved brother Paul," as well as himself, uses a form of expression which distinctly carries us down to near the conclusion of the well-known 1260 days. "Knowing this first," says he, "that there shall come at the *extremity* of the days (*ἐπὶ ἐσχάτου τῶν ἡμερῶν*) scoffers walk-

ing after their own lusts." "The latter times," then, and the "last days" of Paul, are entirely distinct; and the distinguishing characteristics of these two apostacies are also clearly marked. With regard to the first, "the Spirit speaketh expressly," says he, "that some shall depart from the faith, giving heed to seducing spirits and doctrines concerning demons, speaking lies in hypocrisy, having their consciences seared with a hot iron, forbidding to marry, and commanding to abstain from meats." These are the leading characters of the apostacy as developed under the reign of the beast from the sea. These features of apostacy, we have every reason to believe, will continue to the end; but they will be aggravated and fearfully increased in malignity by the apostacy at the end of the days, which Paul thus describes: "This know also, that in the last days perilous times shall come, when men shall be lovers of their own selves, covetous, boasters, proud, **BLASPHEMERS**, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, intemperate, fierce,

despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." Here, then, according to the combined testimony of Paul and Peter, "*scoffing*" and "*blasphemy*," along with a dreadful train of kindred abominations, shall predominate before the fall of the Roman empire. It is now not merely the supreme power of the empire that opens his mouth in blasphemy against God, but "men,"—mankind in general,—are infected with the same outrageously "blasphemous" spirit. There is a fearful significance, then, in the symbol, when the beast from the bottomless pit is represented as "*full of names of blasphemy*."

III. The beast is represented as a "scarlet-coloured beast." This is the *first time* that the beast appears in this colour. The great dragon is "red" (*ρυγγος*). The symbol of the dragon, though specially descriptive of the pagan empire, is so framed, as to include also the papal power, for it is said, that "its tail drew the third part of the stars of heaven, and cast them to the earth." The "stars of

heaven" are the ministers of Christ, and the casting of "the third part" of them to the earth, implies the apostacy of such of them as were in the western empire,—“the third part” of the Roman world. This apostacy was not occasioned by pagan but by papal Rome. Now the dragon, so far as it represents both pagan and papal Rome, is represented merely as “red.” The beast from “the abyss” on the other hand, is “scarlet-coloured,” (κόκκινος). The scarlet of the ancients was “crimson,” and was “twice dyed;” and this, there can be no doubt, points at the pre-eminent ferocity and blood-thirsty character of the beast in its last form. Pagan Rome persecuted with great cruelty the saints of the Most High. Papal Rome, under the beast from the sea, persecuted more fiercely still. But Rome under the beast from the bottomless pit, instinct in every part with the malice of hell, will outdo all its predecessors in deeds of blood. Even during the dark ages, the kings of the Roman world, inspired by natural feeling, often cast their shield over their godly subjects, and screened

them from the rage of the harlot. The Waldenses frequently enjoyed seasons of peace and tranquillity from this cause. But when secular power is, according to Paul's description, in the hands of men universally "without natural affection, intemperate, fierce, despisers of those that are good," no such compunctious visitings will be felt. Enmity against the truth will make their "feet swift to shed blood;" and to obey the behests of her who guides and controls their movements, and who will then give herself up to frantic excesses, such as the world has not yet seen.

Here, then, we have the three leading characteristics of the beast from "the abyss," or Roman empire in its last form. Its ten horns are discrowned; its whole body is pervaded with blasphemous names; it is "double dyed" with blood. To this conclusion we are led by a patient induction of particulars, comparing spiritual things with spiritual, from a mere consideration of the symbols of the prophetic page, with nothing before us but the history of the past, as reflecting light on the repre-

sentations of God's inspired word. When we turn our eyes to the events of the present, now passing on the stage of time, do we see anything that gives confirmation to our anticipations,—anything that answers to the prophetic description of the beast from the bottomless pit? We do. What is that monster form, which, within the last year, over wide Europe, in Paris, in Vienna, in Berlin, has been raising its portentous head, perplexing monarchs, breaking society into pieces, and filling men's hearts with alarm? It is the RED REPUBLIC.

The history, the character of the new power, that is beginning to glare in the eyes of the world, show that it exactly fulfils the conditions required by the prophetic symbols. *1st*, It aims avowedly at the subversion of every throne, and the establishment of liberty, equality, and fraternity on their ruins. *2d*, It has its origin directly from the bottomless pit. It is the offspring of those blasphemous principles of socialism and communism, with which the masses of Europe are infected to the core. The spirit that it breathes, bears dis-

tinct testimony to the source whence it has sprung. "In this year 1848," says the Morning Post, "there are orgies of the 'red' people in France, in which they drink toasts to hell, and seem to long for that running-riot in delirious sin, which wild imagination attributes to the damned." The doings of the same party throughout Germany, are marked by the same satanic spirit. The pantheistic philosophy, that had so long been taught in the schools and colleges of the Germans, has passed from the higher to the lower classes,—and behold the result. "The usual bonds of social life," say the distinguished divines, who met at the recent great Wittenberg Assembly, the "usual bonds of social life are broken, law has become powerless, love is converted into hate. Exasperation prevails among the German races so nearly related to each other, property is insecure, and the poor, without labour and without bread, are left an easy prey to seducers and revolutionists. The great cities are an arena of party feuds and reckless factions, of ingratitude, perfidy, and even assassi-

nation. *It is as if the spirits of the abyss had ascended to seduce and betray us.*”*

One grand means of spreading the atheistic leaven among the mass of the people, is stated to be the *Herberge*, or tradesmen’s house of call, established in all the cities where the corporation system is maintained, to which the travelling journeymen “who wander about in hundreds of thousands” from place to place, resort as to their rightful house of entertainment. The *Herberge* in its original institution, was useful and benevolent; but for long it has been a hot-bed of immorality. “What scenes are enacted within the *Herberge*,” said Mr Wichern of Hamburg, at the meeting just referred to, “may not be rehearsed before a mixed assembly. Suffice it to say, that the most fearful orgies of the ancient heathens have therein been surpassed. From the days of Charles V., to the present time, efforts have been made by successive

* “Call to Repentance” in Evangelical Christendom, November 1848.

governments, to stop or to lessen the evil; but though here and there checked, it has never been mastered. These *Herberges* are the cradle of all political machinations. In them the A B C of democracy is taught, and many advance in the political catechism, systematically gone through, until the top-stone is laid in *red* republicanism, and avowed atheism.* In many of the cities of Germany, men trained in such schools through the newly given universal suffrage, have most of the political power in their hands, and of course, those whom they choose to represent them, reflect their views. In Hamburg, the man who has received the largest number of votes, as the representative of his townsmen in their new parliament, is William Marr, who has raised himself to a "bad eminence," by his heaven-daring blasphemies, and his unwearied promulgation of atheism. Let the reader peruse the following extracts from his book entitled "Young Germany," and he

* Evangelical Christendom, Jan. 1849.

will see how lost and degraded must be the people who put him forth as the man whom they delight to honour. "I maintain," says he, "that the belief in a personal Deity, is the chief ground and originating cause of our present worm-eaten social system, and that so long as mankind clings, with the slenderest fibre, to the idea of a *heaven*, there is no hope of true happiness on earth." "Christianity," he says again, "and the existing order of things, which is built upon it, are the real cancerous sores of human society." And to crown all, thus daringly does he deify human nature: "Man by himself,—man is the religion of the coming age. GOD STANDS IN NEED OF MAN (as his worshipper), BUT MAN HAS NO NEED OF GOD!" Let such views spread, as they are but too likely to do, and what a commentary do they afford upon the language of the Apostle, that in "the last days," not popes, not prelates or priests only, but "*men*," mankind in general shall be "*blasphemers*." And should "such men through the progress of democracy, only come to have the destinies of Europe in their hands,

how strikingly will the state of the Roman empire correspond to the apocalyptic description of the "beast from the bottomless pit, *full of names of blasphemy?*" These sentiments of Marr are daring and blasphemous in the extreme, but there are many already in the "Reformed Legislative Assemblies," of the German fatherland, avowing precisely the same. "Similar to these," says the German correspondent of Evangelical Christendom, "are the sentiments of Itzstein, Hecker, Simon of Treves, Vogt of Giessen, Held of Berlin, Jacobi of Königsberg, and the larger portion of the extreme left, in the Frankfort parliament. Such were the sentiments of that wretched man, Robert Blum, who, after being by turns jesuit, German catholic, and infidel, has expiated his sins against *thou man law* by a violent death. And such are the sentiments held by the aggregate of his sorrowing admirers throughout Germany, as may easily be inferred from the heathen honours paid to him, under the name of funeral obsequies."

3. As the new power is essentially irreligious,

so the very name and ensign which it displays, serve to identify it with the "scarlet-coloured beast." The Red flag, from which the Red Republic derives its name, was hoisted in opposition to the tricolor, as the avowed emblem of the *guillotine*, as the pledge of the determination of its partizans to re-enact the "Reign of Terror," and to consolidate the communist republic they wished to erect, with the blood of all who opposed it, or who stood in its way. The *three days* of last June, when ten thousand men were slain in the streets of Paris, in the rebellion they excited, show the excesses to which they are prepared to go, to carry out their views. It is well known, that on that occasion, in spite of all the energy and military skill of Cavaignac, the city was within a hair's-breadth of falling into their hands. They have avenged themselves on Cavaignac *now*, for the defeat they sustained from him *then*, by swelling the majority that have seated his rival in the presidential chair of the French Republic. The avowed advocates of the socialist republic have

carried but few votes in comparison at the recent election. But is that to be held, as some would fain believe, as a proof of the feebleness of their cause? No. They knew well what they were about, when they bent all their energies, in the *first place*, to get their grand enemy out of the way. Cavaignac ruled them with a rod of iron; Cavaignac saved Paris from their bloody regime. That Louis Napoleon will be able *for any length of time*, to hold them in check, and rule them with as firm a hand as his predecessor, may well be doubted.

Wherever the partizans of the Red Republic appear, blasphemy and blood are their inseparable characteristics. Even amongst ourselves the same foul spirit lives and breathes. In the late chartist trials, this has been abundantly shown. Take a single specimen :— Charles Bowker, a man of genteel appearance, was convicted the other day, at Liverpool, for sedition and blasphemy; and sentenced to two years' imprisonment. From the evidence it appeared, that on Sunday morning, the 13th of August, the prisoner addressed a large

meeting of chartists in the market place at Heywood. After reading a hymn from a Wesleyan hymn book, he proceeded to denounce all sects of religionists, and charged them with preaching blasphemy, if they preached according to their Bibles and Prayer books. "I come here," said he, "to do good as Christ did good; and why should we not shed blood for the good of others? . . . If God was pleased with the shedding of Christ's blood, let them shed blood to redeem his people from under the oppressing hand of wicked men, such as Lord John Russell, Sir Robert Peel, and all the rest of the aristocratic murderers. I would wish to gain the rights of the people without the shedding of blood, or destroying of property; but if they cannot be gained without, let us at once unanimously agree, and assemble together to fight manfully for our rights; to destroy our enemies and oppressors, and to take and devour every thing before us: This is the will of God concerning those that oppress his children." The men who cherish and avow such sentiments, have in the mean-

time been put down by the strong arm of power ; but there are thousands, and tens of thousands, among the depraved masses of our large towns, who have drunk deep of the same spirit, and who only wait an opportunity to display themselves.

But perhaps some may be inclined to say: How shall the reckless and blasphemous atheism of the Red Republicans ever harmonize with the abject and drivelling superstition of Rome? Is it not much more likely that if ever they gain the power at which they aspire, they will immediately shew their hatred to the whore by stripping her naked, and making her desolate, and burning her with fire? If there were no other enemy to hate, no other adversary to oppose, this, in all likelihood, would be the case. When the witnesses shall at last be slain, when all testimony for Christ shall be suppressed, then shall the antipathy between atheism and superstition have scope to develop itself. But so long as infidelity and popery alike shall feel themselves confronted by a living Protestantism, so

long as they shall find in Christ's witnesses a common and a formidable enemy, that will meet them at every turn, and allow them no peace in their ungodly career; an offensive and defensive union may easily be cemented between these two seemingly repulsive and antagonist powers. When Christ was to be crucified, Herod and Pilate, though at enmity before, found it no difficult matter to be reconciled. To those who look only on the surface of things, and who have seen the masses recently expelling the jesuits from one quarter of continental Europe after another; it might seem a thing incredible, that Rome should ever again acquire that ascendant over these same masses, as is represented by the vision where the harlot is seen riding on the scarlet-coloured beast. But those who have more deeply scrutinized the workings of the Roman Apostacy, will never venture to affirm beforehand what seemingly invincible obstacles the power of the Man of sin may not overcome. The mystery of iniquity, like the mystery of godliness, is unfathomable. "There is a

power in Popery," says Adolphe Monod, "which God knows, and which the devil knows, but which I do not know." That power is felt at this hour in Great Britain, as a power which our most sharp-witted statesmen cannot cope with; and the queen of the nations, after three hundred years' defiance of Rome, is now preparing to give up the contest in despair, and meekly to bow down and lick the very dust of her feet. That power is making large and rapid strides in republican America, and bids fair, at no distant period, to have the liberties of that boasted land of freedom entirely in her keeping. Already has the American congress been compelled to do homage to her claims, by calling Dr Hughes, the Popish bishop of New York, to preach before the assembled senators in the capitol. That power is rising rapidly in infidel and republican France. It is but two years since the chambers decreed the expulsion of the jesuits. And yet, when Pius IX., avowedly under jesuit influence, comes into distress for the breach of his pledges to his own subjects, the French Na-

tional Assembly resolves, by a majority of about six to one, to come to his aid. Let no one then say, that Rome cannot tame the blaspheming atheists of the Red Republic, and render them obedient to her will. She can pander to every passion. She can suit herself to every taste. She can lead democrats and aristocrats alike in triumph at her chariot wheels. The union therefore may be easily effected: and when it is, then shall the grand crisis come. Then shall persecution be waged in the name of Liberty and Equality: Then shall the woman calling herself the bride—the lamb's wife, be seen drunken, as she never yet has been, with "the blood of the saints and of the martyrs of Jesus."

I have said, "the union may easily be formed;" but while I write, there is not wanting evidence that would go far to show, that steps are being already taken to bring about that union. The socialists of France at least, seem disposed to meet the Church of Rome half way. Retaining all their atheism and licentiousness, they show a desire to sanctify

them, by borrowing some of the forms of the Roman Catholic church. The following extract from the Morning Chronicle, as casting light upon the alliance, which the prophetic word leads us to expect between the "woman" and the "beast from the bottomless pit," is worthy of an attentive perusal. "The astounding presumption—the reckless ignorance, the audacious impiety of the socialist theorists, we have long looked at and listened to from a far. They have been in our ears so continually since February [1848], that we have almost begun to consider them as permanent phases of human aberration. But the present *development*—it strikes us that this is the proper expression—of French socialism, is strikingly novel. It has on a sudden transformed itself into a direct conscious parody of Christianity. The approach of Christmas appears to have recalled to its leaders the hint contained in the well-known speech of poor Camille Desmoulins before the revolutionary tribunal. He in a random bravado, made the Founder of our faith the type of *sans culottism*.

These worthies seek to turn to socialist account the solemnities, the traditions of Roman Catholic Christianity. The scriptural narratives of the nativity, the passion, the crucifixion, and the ascension, are expounded in a new and monstrous sense. The holy teaching of the sacred volume, is made to communicate the doctrinal impurities of Leroux. The one great figure which fills the scene depicted in these pages, has its place usurped, and its pre-eminence overshadowed, by the pretensions of Raspail and Lagrange. Names the most awful are mingled in the invocations addressed to the foul deities embraced in the Republican Hagiology. 'Let us drink,' says the speaker, 'to Jesus Christ, to Couthon, to St Just, and to Robespierre.' The language in which the ordinances of this precious dispensation are conveyed, is no less curious than its subjects. Scriptural phrases are of course largely intermixed; and altogether, we venture to say, that mysticism never spoke in a tongue so admirably calculated to bewilder the weak, and turn the stomach of the wary. Were it constantly

adopted, we have no doubt, but that as the authors of this movement desire, attention would be effectually diverted from the real projects of the banqueters, the real source of their inspiration, and their real plan of action."

Such is the statement of the Morning Chronicle. The Parisian correspondent of Evangelical Christendom, also refers to it at great length, as one of the most startling phenomena of the day. "I have to call your attention," says he, "to a new invention of the socialists: *their banquets in honour of Jesus Christ*; banquets for all the festivals of the Church. The neophytes of socialism have a mania for being called Christians. In vain do pious men of all denominations tell them that they have no right to that sacred title; in vain do their own writings prove that they deny the fundamental doctrines of the gospel; their part is taken, their opinion decided; christians they will be, in spite of every body." After alluding to two other banquets of this description, the same writer describes a third got up by socialist females: "The first address," says

he, "delivered by a socialist democrat female, was entitled *Sermon on the Mount*. Another lady proposed a toast to the Virgin Mary, St Simon, Fourier, &c." "Women," said she, in her enthusiasm, "if we desire to transform a society, let us take the divine Mary as a model. Let her name be blessed among women. . . . Glory to St Simon! glory to Fourier! glory to all peoples! May they be united among themselves! Glory to all the suffering exiles! To fraternity then: it will put God on our side." Another proposed the following toast: "To the living Christ, to the French people!" And she sought to prove that there was a complete analogy between Jesus Christ and the French people.* It is stated by Paul, that though the "*heady, high-minded blasphemers*" of the last apostacy had "cast off the power of godliness," (τῇ δυνάμει ἠρνησάμενοι), still they desired to retain "the form" of it. And here we find the socialists, after repudiating "a personal Deity," without

* Evangelical Christendom, Feb. 1849.

which religion is an empty name, still determined to have something in the form of a religion.

This new phase of socialism will not escape the piercing eye of Rome; and if she finds it necessary, or for her interest, to pay court to the men of the Red Republic, she will not hesitate for a moment what to do. Popery, in its first phase, was "baptised Paganism;" in its last, it seems destined to appear as "baptised atheism."

Now, if the Red Republic be indeed what is prefigured by the symbols before us, who would not admire the wisdom and goodness of God in causing the adoption of the red flag, and the currency of the very name, at the precise period when it most concerns his people that they should be aware of the perilous times which are at hand, and be preparing accordingly. This is altogether in accordance with the established usages of prophecy. The Lord does not merely give symbols that are significant of ideas; but symbols that shall have their visible counterpart in the his-

tory of the world, and thus be the more likely to attract the attention of men. The sight of the triple crown, with which the papal head has been so long encircled, has helped the people of God in all ages, to see in the Pope "the little horn whose look was more stout than his fellows, and before whom *three kings fell*." When the Christians saw Jerusalem encompassed with armies, and the silver eagles of the Roman legions glittering in the sun, how emphatically would they recall to their mind the saying of the Lord, "Wheresoever the carcase is, there shall the *eagles* be gathered together." And so, in like manner, when near the close of the predicted 1260 days, we see all of a sudden, the red flag of the Red Republic beginning to gleam throughout Europe, ought not that to inspire the inquiry, if the new power be not indeed the *scarlet* beast, with its ten discrowned horns, that, shortly before the judgment on Babylon, was to ascend from the bottomless pit, and make war on the witnesses and kill them?

Nay, the very shock that has recently been

given to the temporal power of the papacy, gives the strongest possible confirmation to the view I have been endeavouring to establish,—that a time of trouble for the saints is approaching, and that, in that crisis, Rome is to direct the onslaught that is to be made upon them. Many are disposed to think, that if the temporal sovereignty of the Pope were gone, of which there is now every prospect, Popery can persecute no longer. But let it not be forgotten, how it was with Jerusalem, the type, of which Rome is the antitype. It was *after* the sceptre had departed from Judah, and a lawgiver from between his feet, *after* the chief priests were constrained to say, “It is not lawful for us to put any man to death;” that she consummated her guilt by crucifying Christ, and persecuting the saints most cruelly. Though Jerusalem had then no temporal power of her own, yet she found means to employ the civil power of Caesar to work her bloody will. And does not the very symbol by which the Romish Church is represented, when she appears in conjunction with the “scarlet-coloured

beast," indicate this very thing? In league with the beast from the sea, the church of Rome is represented as a "beast with two horns"*—as possessed in *itself* of both *temporal* and spiritual power. In league with the beast from the bottomless pit, it is a "woman" arrayed with every thing imposing and attractive. This is the *first time* that the apostate church in the Apocalypse appears as a "woman." Now we have seen already, that the change of symbol in regard to the *secular empire*, implies the appearance of that empire in a new and altered phase. By parity of reasoning, we may expect, that a change in the symbol representing the *church*, must be significant of some transformation there also. At all times, the Papal church, as an apostate and idolatrous church, might without impropriety be characterized as the "mother of harlots." But it is now only, as coming events cast their shadows before, that the symbol

* The two swords carried before the Pope, at his coronation, form the best comment on this.

in question begins to stand out in its full force and propriety, in bold and beautiful relief. What is the idea that the "woman," as contradistinguished from the "two-horned beast," is fitted to convey? Is it not plainly intended to represent the Roman church as destitute of all *physical power* in itself, and relying only for its sway over men's minds, upon its spiritual charms and fascinations. Let the classical reader call to mind the well-known ode of Anacreon, in regard to the power of woman. "Nature," says the Greek bard, "gave horns to bulls, swiftness of foot to hares, yawning teeth to lions, fins to fishes, wings to birds, wisdom to man. What did she give to *woman*? *Beauty*, which is instead of all shields and all spears, and enables her who possesses it, to vanquish both fire and sword." Compare this with the description of the beautiful "harlot," as given in the opening verses of the 17th chapter of the Apocalypse, where she is represented as seducing all the inhabitants of the earth, both rulers and subjects, by the witchery of her fascinations; and

doubt, if it be possible, that the image points to that very new phase of the Romish Church on which she is now manifestly entering. If the ten horns of the Roman empire are destined to lose their crowns, beyond all question the Pope's triple crown must go along with them. And striking it is to see, that just as the Red Republic appears above the horizon, that movement begins at Rome which, there can be no doubt, will in due time extinguish the temporal sovereignty of the Roman Pontiff.*

If I have been correct in interpreting the symbols of the "scarlet-coloured beast," and the "woman," then it inevitably follows, that the jubilation of those who have seen in the recent events at Rome, the immediate pre-

* While this is passing through the press, that which is spoken of above as a *probability*, has become a *fact*. The Pope, as a temporal prince, has ceased to reign. On the 8th February, the Roman constituyente, while carefully guarding his spiritual supremacy, decreed by an overwhelming majority—136 to 8, that "Papacy has fallen, *de facto* and *de jure*, from the temporal throne of the Roman state."

cursors of the downfall of Antichrist, and the advent of the millennium, must be premature. These interpreters of Providence and prophecy fondly imagine that the subversion of the Pope's temporal throne gives a death-blow also to his spiritual dominion. But far-seeing men at Rome, who have a deep interest in the subject, look upon the events now in progress in a very different light. "In our own times," says Father Prout, the Roman correspondent of the Daily News, writing in December last, "in our own times, the Papacy has relapsed into its mere spiritual essence twice, under the two popedoms of Pius VI. and VII.; but these occurrences were from without, by external pressure, and accidental combinations. The Popedom had a recuperative energy within the Roman states, but now the disconnecting agency is from within; and for the first time, the Romans have declared that no priest shall hold king's authority in Rome. The effects of this extraordinary revolution—by far the greatest that has marked the current year, are not dreamed of by parties engaged in its accom-

plishment, nor perhaps by the superficial reader of a newspaper. Far from being fatal to the great Western church, called Catholic, (and by accident Roman), it is *the harbinger of a new vitality*; and by the destruction of the mere Italian exclusiveness, which has been a corroding ulcer for ages, that church will really become what it scarcely has been of late—*universal*, and instead of being under the narrow management of an Italian club, will seek for intellect, virtue, and sagacity throughout the range of Christendom, and recruit its staff no longer from the petty boundaries of a very ignorant territory, but from the whole domain of civilized Europe and America, (της γης διχοθυμενης).” In confirmation of this view, the author makes a statement which is not unworthy of notice. “There are now,” says he, “sixty cardinals, and out of that whole number of dignitaries, in whom there is supposed to reside some undefined and nebulous claim to regulate the church of God, only seven belong to Europe and the world, the rest belonging to this peninsula, in-

cluding Sicily and Sardinia." Now while the "princes of the church" are thus taken almost exclusively from the Italian soil, the church of Rome cannot stand on so broad or firm a foundation, as if the college of cardinals were thrown open to the world. If the abolition of the pope's temporal sovereignty have, as it is almost sure to have, the effect of reversing the present system, then it is not difficult to see how it may only be the means of consolidating the apostate church, and putting her in a better position than ever to receive the homage of "the peoples, and kindreds, and nations, and tongues" of "the earth, and the whole world."

CHAPTER VI.

THE BROAD STREET OF THE GREAT CITY.

The witnesses, then, shall at last be slain. The testimony which, for 1260 years, has been uninterruptedly maintained, shall be completely put down. Throughout the length and breadth of the great city, there shall not be left one public witness for the truth as it is in Jesus. This will be an event which will be celebrated with rapture and delight over the whole bounds of apostate Christendom; verse 10, "*They that dwell on the earth* shall rejoice and make merry, and send gifts one to another," in token of their exuberant gladness. To apply this, as Mr Elliott does, to any banquet, however splendid, given by Leo X. to the cardinals at Rome, at the conclusion of the Lateran council already referred to, is

altogether out of the question. The language looks far beyond any such common-place event as that. It is not a pope making merry with a few cardinals, but the people of the Roman world in general, that are here brought before us, as so extravagantly rejoicing. "*They that dwell on the earth,*"—men of all ranks, and conditions, and classes, are equally filled with joy at the great event. The civil rulers rejoice, because those that impeded their selfish and unhallowed schemes, by bringing every measure to the test of the law and the testimony, instead of a low and shifting expediency, are conclusively removed out of the way. The Church of Rome rejoices, because there are none now to brand her as the grand "mystery," and to oppose her claims to undivided and universal supremacy. Now at last has the golden era arrived, for which popes and prelates had for ages striven and sighed in vain, when, with complacency, she might say, "Behold I sit a queen, and shall see no sorrow." The ungodly people rejoice, because those who spoke of judgment to come, who

disturbed them in a life of worldliness and sin, are finally put down. It is the very carnival of an apostate world, when priests, and magistrates, and people alike, may live as they list, and sin as they may; when God, being banished from his own world, and all testimony for God suppressed, conscience may sleep in unbroken repose, and men may run riot each in his favourite iniquity. It is nothing less than this that seems implied in the strong language of the passage before us. But where, in the history of the past, has there been any such universal rejoicing since antichrist was revealed? The annals of Europe will be sought in vain for any such thing. There have been partial rejoicings, once and again, when the truth in a particular place has seemed to be suppressed. The Bartholomew massacre, for instance, was celebrated at Rome by a solemn procession of the pope and cardinals, and by public thanksgivings on that auspicious occasion. Even the unfounded rumour of the death of a distinguished witness of Christ has called forth similar demonstrations of joy. When

Calvin was reported to have died, the bishop of Noyon signalized the event by religious rejoicings in the cathedral of the city that had given birth to the Reformer. The premature reports of the deaths of Luther and John Knox were celebrated in the same way. These instances show sufficiently the truth of the statement, that the witnesses "torment" the enemies of God; and they show also, what delight they would feel at their universal suppression. But no delight that has ever yet been expressed, can come up to the requirements of the prophetic language, "*They that dwell on the earth shall rejoice over them;*" no rejoicings have ever been so widely diffused, as it is plain they shall be, when the witnesses are actually slain, and their testimony everywhere completely suppressed.

When the witnesses are slain, it is further said, that "their dead bodies shall lie in the street of the great city." Have we any *data* by means of which we may arrive at the locality here indicated? The author of the "Seventh Vial" makes it to be Rome—the

literal city of Rome. "The street, πλατεία, literally the broad place," says he, "has reference, plainly, to the forum of ancient cities. This was the place where public assemblies were held, where laws were proclaimed, justice administered, and merchandize set forth. To guide ourselves to the street in which the sad spectacle of the dead bodies of the witnesses should be seen, we have only to inquire, in what city of Europe was it where the papal gatherings took place, where the papal laws were proclaimed, where papal causes were adjudged, and sentence pronounced, and where the papal merchandize was set forth. The answer is, Rome. This was the broad place, or forum of the great city." Now, supposing that the word rendered "street," signifies "the broad place" or "forum," and that the "forum" or "broad place" is intended to symbolize the city of Rome, let us see how the prophetic language in regard to the dead bodies of the witnesses will agree with such a supposition. According to this view, when it is said that "their dead bodies shall lie in the broad place

of the great city," the meaning must be, that "their dead bodies shall be exposed in the streets of *Rome*." But the question arises, "How come these dead bodies to be there?" The witnesses, whose dead bodies are in question, be it remembered, according to the "Seventh Vial," were slain in *Bohemia*. Now, attach whatever meaning you please, literal or symbolical,* to the "dead bodies," it will be impossible to reconcile the statement about the *slaughter* of the witnesses with that about the exposure of their "*bodies*." Why, what was one of the strongest evidences adduced to prove that the witnesses in *Bohemia* were actually slain before the Reformation? It was, that when summoned to appear at *Rome*, and plead before the Lateran council, not so much as one of them answered the summons. How then come their dead bodies to lie in the streets of *Rome*? Was the miracle of the *Santa Casa* of our Lady of Loretto, wrought

* The "Seventh Vial," as we shall see by and by, makes the "dead bodies" to signify individual believers, destitute of any church organization.

over again in regard to them? Were they, after being slain in Bohemia, miraculously transported by angels to Rome, to afford a spectacle to the pope and his cardinals? The theory will not hang together. In regard to the *past*, it is plain that *Rome* could not be the "street" in which the dead bodies were to lie exposed.

Neither is there any reason to think, that in *the future*, when the actual catastrophe arrives, the dead bodies of the witnesses will be exposed in the literal city of Rome. The true meaning of the word in question (*πλατεια*) is not the "broad-*place*" or forum, but "the broad *street*" of the city. The forum, the place of public assemblies, where laws were proclaimed, justice administered, and merchandise set forth, is plainly referred to again and again in the New Testament, (Matth. xx. 3, Mark xii. 38, Acts xvi. 19, and many other places,) but wherever this is the case it is not *πλατεια*, the term used here, but quite a different one, *αγορα*, that is employed. The obvious meaning of *πλατεια*, according to its

general usage, is undoubtedly "the broad street." According to ancient custom, broad streets were by no means common in oriental cities. The far greater number were made very narrow, from three to six feet wide, on purpose to exclude the rays of the sun, and so to promote the coolness of the houses. Wide streets are accounted no luxury in warm climates; and Tacitus states in regard to Nero, that he "spoiled Rome by the broad streets which he made." Now the great city is represented as having only *one* "broad street." What, then, are we to understand by the "broad street of the great city?" According to the analogy of the figure, it would seem to mean the most important, the most influential of the ten kingdoms of the papal empire. At the distance of fourteen years from the event, it may be impossible, with certainty, to fix on the precise kingdom here intended. But yet there are not wanting considerations that may go far to enable us to form a very probable conjecture. I incline to think, as others have done before, that Great

Britain may here be intended. It is one of the original ten streets of which the great city was composed. It is now rapidly becoming more and more united with the papacy. In a political point of view, it is beyond all comparison the most powerful of the nations of Europe; as a promoter of the spiritual dominion of Rome, it is the very right arm of Antichrist. No other nation of Europe is doing half so much, or so zealously, in extending the empire of the Man of Sin throughout the world. Wherever we have a colony, popish bishops and popish priests are being sent out day after day at the expense of this country. Six years ago, Cardinal Pacca, in an oration delivered before the *Propaganda* at Rome, could comfort himself and his brethren for the untoward events then taking place in Spain, by referring to the prospects of Romanism in Great Britain. "England," said he, "consoles me for the troubles of the church." This was before Maynooth was incorporated with the British constitution, before the bill was passed for renewing diplomatic relations

with Rome. How much more reason would he have to use the same language now! There is another consideration too, which would seem to identify "the broad street" in question with Great Britain. The place where the last of the witnesses fall must be that part of the Roman empire where liberty and religion linger the longest. Now Britain, fallen though it is, with all its vices, and all its apostacy, is still, above all other lands, the sanctuary of the gospel, the abode of freedom, the asylum of the persecuted; and, so long as any measure of religious freedom is to be found on the earth, in all likelihood it will still be here that it will be found. When the servants of God shall be hunted out of all the nations of the continent, by the combined hosts of popery and atheism, the probability is, that, as so many have done before, they will take refuge on our shores, and after maintaining their testimony to the last, here be put down. But, once more, the place where the witnesses fall, where their dead bodies are exposed, seems plainly the same with the place where

they rise again, with the tenth part of the city, which, after undergoing some grand convulsion, repents of its sins, gives glory to the God of heaven, and thus becomes the first of the "kingdoms of this world which become the kingdom of our Lord and his Christ." Now, whatever kingdom that be, it must obviously be the one for which is destined the high honour of taking the lead in spreading the reign of righteousness in the world, of helping on the restoration of the Jews, and of paving the way for the glory of Christ's universal millennial kingdom. But we know from Isaiah, that the nation which is to act such a conspicuous part, is one of the leading maritime powers of the world. "Surely the *isles* shall wait for me, *and the ships of Tarshish first*, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." Isa. lx. 9. How remarkably this seems to point at Great Britain—the mistress of the seas, the reader needs not to be told. All things, then,

considered, would seem to go far to show that here will the last great onslaught be made upon the witnesses of Christ. When the truth has been put down every where else, here will the beast from the abyss, under the instigation of Rome, concentrate its forces, "make war against the witnesses, and overcome them, and kill them." Here their dead bodies will lie unburied three years and a half, exposed to the insults and contumelious treatment of their persecutors.

Some have striven to fix an allegorical meaning on "the dead bodies" of the witnesses, and their exposure in the broad street of the great city. Various have been the attempts of this kind—all unsatisfactory. The "Seventh Vial" has an explanation of its own, which at first sight has an air of ingenuity. "Life and organization," it says, "are connected." The moment life departs the organization is lost, and the body is reduced to its component elements. [Ought not the ingenious author to have added, 'and goes to corruption?'] The witnesses were organized societies, and the

slaying or silencing of them lay in their suppression as churches. After that, though a few of the individual members which had composed these churches, existed, they had lost their organization—the principle of social life. They were the mere elements of what had been the living witnesses. They were their corpses.” Here I do not need to show that the witnesses are *not* any particular churches, or any organized societies of Christians as such; that they are so, is a mere imagination of the author’s own, and has been already disproved in its own place.* But what, let me ask, is it that constitutes an organized or living church of Christ? Is it necessary to its life and organization, that it consist of a multitude of congregations, under sessions, presbyteries, synods, and general assemblies? No. Wherever two or three are gathered together in Christ’s name; wherever the smallest number of believers shall, in obedience to the command of their Lord, meet with an ambassador of Christ, to receive from him the bread of life,

* See page 26.

and engage in the worship of God, there is a church, with all that is *essential* to its organization. There is Christ the living head. There is the living Spirit of all grace, to unite, to purify, to comfort its members. Weak and despicable in the eyes of the world it may be; but dead it is not. That there ever has been a time, since the gospel was preached, and Christianity planted, when the church has been reduced so low as this, the "Seventh Vial" has not proved, and no man *can* prove. And even when all public testimony for Christ shall be put down, the organization of Christ's church shall never be extinguished. During the three years and a half, when public worship shall be prohibited throughout Christendom, to the faithful followers of the Lamb, the *visibility* of the church shall be affected, but its existence shall not. Even in the darkest hour, though in secret, though at the dead of night, we have reason to believe, the social worship of God will be observed. The saints of God, few though they be, in their church capacity will still edify one another. "Then

they that fear the Lord will often speak together." Were not this the case, how could the word of Christ be fulfilled, "On this rock I build my *church*, and the gates of hell shall not prevail against it." If the *life* of Christ's church, as a church, were for a moment interrupted, where were the faithfulness of him that promised? If, then, the church of Christ be an "indestructible society," if it never has been, and never can be destroyed, "the dead bodies" of the witnesses could not be the church of Christ reduced to "its elements." Besides, to symbolize *living saints*, however few, by the figure of "corpses" or "dead bodies," is certainly a very extraordinary use of language. But, after all, what need is there to find a symbolical meaning for the "dead bodies" of the witnesses? Is not this to run into the excess of those who make every thing in a parable parabolical? The witnesses, considered as *two*, are symbolical; but as far as themselves are concerned, there the symbol ends. They are made of flesh and blood like other men; and every thing stated in regard to them, is plainly *not*

symbolical. The "fire" that cometh out of their mouths is symbolical; but "their mouths" themselves are no symbols. The beast that makes war upon them is a symbolical beast; but the war, as "the Seventh Vial" itself admits, is no figurative war. Why then should their "dead bodies" be supposed to be other than literal "dead bodies." The suppression of the witnesses cannot be effected, as we have seen, without the sacrifice of innumerable lives, without multitudes sealing their testimony with their blood. When, therefore, matters come to this point, it is intimated to us, in the passage under consideration, that the fury of their persecutors will pursue them after death—will be displayed in the treatment even of their corpses. When the proto-martyr Stephen was slain, the enmity of the Jews was satisfied with his death. We read of no insult offered to his lifeless clay. "Devout men carried Stephen to his burial, and made great lamentation over him." But Rome allows no such respect to be shown to the remains of heretics. "Let them not be buried," "We deny them earth to bury them,"

is the formal language of the apostate Church, in regard to those who suffer at her hands for heresy.* To this there is a plain and unequivocal allusion in the words before us. The language of the prophecy cannot be twisted to mean, as the "Seventh Vial" supposes, that the persecutors will hunt out individual saints from their "concealment," who are strangely enough supposed to be "the corpses" of the witnesses," in order that "they may be kept before *the sight of men*." It is not said that "they that dwell on the earth" will not suffer the dead bodies to be "put in the ground"—"to be buried out of *sight*," but that they will not allow them "to be put in tombs," (*ἐἰς μνημεία*—*τα*) that is, to receive the customary marks of honour and respect due to the dead.

Now, if the views I have been unfolding are well-founded, how solemnizing are the thoughts they are fitted to inspire! To many it seems utterly incredible that persecution should ever come to such a height, or the cause of truth be reduced so low, in this country. That the

* See Elliott, "Vindiciæ," p. 247.

truth might be put down on the continent of Europe, they could admit as within the bounds of possibility; but that it should ever be extinguished here, is what they will not allow themselves for a moment to believe. The time was, when there might have been some kind of excuse for this incredulity; but such is the case no longer. To my mind, it seems more difficult to understand, how the crisis should be averted for fourteen years, than to believe that at the time which the prophecy indicates, all testimony for Christ should be suppressed within these realms. Let any one only take a sober, an enlightened, and scriptural view of the present aspect of the Church, and the nation, and surely he will see abundant reason for the deepest alarm.

The rapid, the wide-spread progress of Puseyism in the Church of England, is evidently paving the way for some great catastrophe. The conspiracy formed in 1831, by a few young students in Oxford, for "unprotestantizing" that Church, has given rise to a movement altogether unprecedented in the his-

tory of the Christian Church. Ten years had hardly passed away from the time their plans were formed, and their operations commenced, when the whole face of the Church of England began to be changed. "The contagion," says the Rev. Richard Marks, the excellent author of the "Retrospect," and vicar of Great Missenden, writing in 1842; "the contagion has spread through the length and breadth of the land, and by far the *greater part of the* clergy of the Established Church are more or less contaminated with the plague, many of them beyond all reasonable hope of a recovery, and many others to a degree that at best admits of only a trembling hope. Already do many of our churches, in populous districts, exhibit such a mass of tawdry, foolish, popish mum-mery, that a stranger, entering into them, would immediately conclude he was in a pop-ish place of worship . . . All 'these wandering stars' do not, indeed, run into the same excess of folly and error; but the leaven has extended so far and so widely, that its blighting, darkening, corrupting effects, have quite ex-

tinguished the pure light of the Gospel in many of our parish church pulpit ministrations, and so obscured the light, the truth, and the way, in hundreds and thousands of others, that those who go to learn what they might do to be saved, are in the utmost danger of being led most fatally astray. Such things have we already lived to see; and should this downward movement go on but a few years longer, as it has progressed through the last seven, then Ichabod will be written on our church-doors; for she will not only fail to answer her intended purpose of enlightening and evangelizing the nation; but she will bring popish abominations over it, and a darkness, a spiritual darkness, that may be felt. Oh, England! England! already may it be said with truth, "They which lead thee cause thee to err, and destroy the way of thy paths." Now, this is not the testimony of an enemy, but of a devoted friend of the Church of England, of one sensitively alive to its honour; and such was his view of the state of matters in 1842. Has there been any change for the

better, any improvement since? No! the Puseyites have been unwearied, labouring night and day in sowing their tares, by novels, by tales, by sermons, by pamphlets,—in every conceivable way; all else have been asleep. Of late years, there has not been so much excitement, so much public discussion in the newspapers, on the subject of Puseyism. But why? Just because the poison has been taking the more effect; because the English mind has become more familiarised with the baneful system; and because the existence and progress of Tractarianism have come to be looked upon as matters of course, as necessary evils. Those would fatally deceive themselves who should suppose, that the recent absence of excitement on the subject, is a sign that the pestilence has received a check. There has been no serious, no earnest attempt made by any party whatever, whether bishops, or evangelical clergy, or the people themselves, to check it.

The *bishops* have done nothing to check it. Not a few of them have done what in them lay

directly to foster and promote it. Many have looked on with the most complete indifference. A few have expressed their fears and alarm at the prospects of Protestantism. But in no case has any effective step been taken to stay the pestilence. Low churchmen and high churchmen, Evangelicals and Puseyites on the Episcopal bench, have alike allowed the Romanizers to pursue their own course. So extraordinary indeed has been the supineness manifested by those entrusted with the government of the church, that even the London Record, the organ of Episcopacy, felt constrained a few years ago thus to refer to the subject: "Whether these dignitaries meet at Lambeth, or whether they remain dissociated, nothing is done to root out, whatever may be openly or silently done to cherish, a system of doctrine, whose true character and issues are scarcely attempted to be concealed, which a child may read and understand, and which the Protestantism of Europe, with one mind appreciates, and with one voice condemns. Strange, deplorable,—we had almost said despicable,—that when, in such

circumstances, we naturally look to the heads of the Church for the exposition and denunciation of the damnable evil which Europe sees suspended over our church, we look in vain; that for the most part, they remain silent as the grave; or, if they speak either by words or actions, it is in a language which no human being can satisfactorily understand." Since this was penned, Puseyism has become more plainly and unequivocally popish; but the heads of the church have pursued the very same course. There have not been wanting Episcopal charges in which the Tracts have come under review, and some of the most glaring of their Popish sentiments have been *deprecated*. But the faint censure in these charges, has generally been so mingled with high praise, that every new condemnation of the Tracts has only inspired new courage into the tractators. For a time the conspirators had some fear of the bishops, but latterly, all such fear has been cast aside as needless. Purgatory, prayers for the dead, transubstantiation itself, and everything which Protestantism most ab-

hors, has been openly inculcated by ministers of the Church of England, and that with the most perfect impunity. Had the poison of popery been diffused in so subtle and secret a way, that it had been difficult to bring home the guilt to the offending parties, the conduct of the bishops might not have been so bad. But as the matter stands, they have no such excuse. In cases without number, they have had the most ample proofs that ministers in the Church of England were *bona fide* Roman Catholic priests, and yet they have cast their shield over them. In 1843, the curate of the Rev. F. Oakley, published a work entitled, "A Short and Easy Catechism for the use of young persons of the Church of England, compiled from authentic sources." This catechism inculcated the rankest Popery,—the distinction between "deadly and venial sin," the propriety of worshipping saints and angels, the doctrine of "a propitiatory sacrifice" in the Lord's Supper, and the "sacramental" efficacy of "confirmation, holy orders and matrimony."*

* See Christian's Monthly Magazine, No. IV. 1844.

All this was bad enough in one who ministered in a professedly Protestant church. But what remains to be told, makes the case much worse. The "*authentic sources*" from which this manual of instruction for the youth of the Church of England was compiled, were found to be none other than avowedly Romish catechisms, published in English and Italian, with the stamp and authority of the Church of Rome. The questions and answers were in many places taken word for word from these catechisms. The case was brought before the bishop of London, in whose diocese the offender taught. How did his Lordship deal with it? Did he expel the traitor from the church which he had entered, obviously only with the view to undermine its faith? No. He caused the catechism to be suppressed; that is, he removed from public view the evidences of the curate's anti-protestant designs, and with an admonition to him to observe more caution in time to come, he sent him back to his charge—of course to disseminate from the pulpit of St Margaret's chapel by his living voice, the very

same Romish poison that had been embodied in his catechism. Both Mr Oakley and his curate have *now* gone to their own place,—have openly joined themselves to the communion of Rome; but that, be it observed, was altogether of their own free choice. For years after, they remained in the ministry of the Church of England, doing what they could to lead the unsuspecting flock under their charge into the pale of the Roman apostacy.

The extraordinary conduct of the late bishop of Oxford, now bishop of Chichester, in regard to Tract 90, manifests the very same disposition to retain Popish priests in the bosom of the Church of England. That tract, which, as is well-known, had for its object to show how priests of Rome could subscribe the articles of the English church, excited deep indignation in the public mind. Yielding to the feeling of the time, the Bishop of Oxford had pronounced a public censure on it. But did the public censure of the bishop imply that he was really opposed to the doctrine of the Tract? A letter of Dr Pusey's, addressed to the *Irish Ecclesiastical*

Journal, in defence of the Tractators, for still continuing to publish that Tract in spite of the bishop's censure, testifies but too plainly to the contrary. Dr Pusey states in that letter, that, although the bishop *publicly* condemned the Tract, he told its author in *private*, that "*he did not wish it to be withdrawn.*" Could any thing in the school of Loyola surpass this?

The same *positive* encouragement to men with full-formed Popish beliefs, to minister in the Church of England, has, there is reason to believe, been secretly given by some of the bishops up to the present time. It was only the other day, that the Rev. Robert Skonce, B.A. of Brazenose College, Oxford, who was ordained in 1845, went over to the Church of Rome. In giving his reasons to the public for so doing, he took care to show that it was not in consequence of any change in his doctrinal opinions. In his published statement, he affirms that "he had been *permitted* by his diocesan to hold and to teach the identical doctrines which he now holds in communion with Rome; and that

the only doubt existing in his mind, for a considerable period, was, whether his own diocesan bishop or the bishop of Rome had the greater claim on his obedience !”

The bishop who can thus give a “dispensation” to his clergy to hold and to teach Popery in a Protestant church, must himself be a papist at heart. How many may adopt this jesuitical line of policy, of course we cannot tell. But practically it makes little difference, whether there be many or few, so long as the most pernicious dogmas of Rome are permitted to be openly taught by their clergy. To allow men to continue in the ministry of the Church of England, who make no secret of their abhorrence of that Protestantism which they are sworn to maintain, gives all the encouragement to Puseyism that it needs, and must infallibly end in the complete Romanizing of the English Establishment. Does the reader wish any further proof of the boldness with which the Tractarians pursue their course under the connivance of the bishops? Let him peruse the following

astounding verses, in which Popery lifts up its head without either mask or veil :—

“ Oh, the good old times of England,
Ere in her evil day,
From their holy faith, and their ancient rites,
Her people *fell away*.
When her gentlemen had hands to give,
And her yeomen hearts to feel,
And they raised full many a *bead house*,
But never a bastile.

But times and things are altered now,
And Englishmen begin
To class the beggar with the knave,
And poverty with sin.
No gentle nun with her comfort sweet,
No friar standeth nigh,
With ghostly strength and holy love,
To close the poor man's eye.

* * *

We mourn not for our abbey lauds,
Even pass they as they may,
But we mourn because the tyrant found
A richer spoil than they.
He cast away as a thing defiled,
The remembrance of the just;
And the *relics of our martyrs*
He scattered to the dust.

Yet two, at least, in their *holy shrines*,
Escaped the spoiler's hand,
And St Cuthbert and St Edward might
Alone redeem a land.
And many an earnest prayer ascends,
From many a hidden spot,
And England's *Church is Catholic*,
Though England's self be not !

England of saints ! the hour is nigh,
Far nigher may it be
Than yet I deem, albeit that day
I may not live to see,
When all thy commerce, all thy arts,
And wealth, and power, and fame,
Shall melt away at thy most need,
Like wax before the flame.

Then shalt thou find thy truest strength
Thy *martyrs' prayers above* ;
Then shalt thou find thy truest wealth
Their holy deeds of love.
And thy church awaking from her sleep,
Come glorious forth at length,
And in sight of angels and of men,
Display her hidden strength.

Again shall long processions sweep,
Through Lincoln's minster pile,
Again shall banner, cross, and cope,
Gleam through the incensed aisle ;

And the *faithful dead* shall claim their part,
In the church's thoughtful prayer,
And the *daily sacrifice* to God,
Be duly offered there.

And tierce, and nones, and matins,
Shall have each their holy lay;
And the Angelus at Compline
Shall sweetly close the day.
England of saints ! the peace will dawn,
But not without the fight ;
So, come the contest when it may,
And God defend the right !”

Such is the language in which the Rev. J. M. Neale, a minister of the *Protestant Church* of England, and a popular Puseyite writer, boldly, unblushingly, and in the face of day, proclaims his detestation of the Reformation, and exults in the prospect of the speedy restoration of that reign of monkery and priestcraft, from which so many noble martyrs shed their blood to deliver us. And still the discipline of the Church of England slumbers ; still the traitor is allowed to remain within the citadel of the Establishment. With dis-

cipline so utterly in abeyance, with Romanism so publicly avowed by the English clergy, what is there to prevent any number of Jesuits whatever from entering the fold whose doors are thus manifestly left open to invite their entrance? After what we have seen, is it any wonder to be told, that the popish Duke of Norfolk has of late years been purchasing presentations to the Church of England? Or can there be the least doubt of the object which these presentations are designed to serve?

Once or twice there has indeed been something like an attempt at discipline, though not by the bishops; but even what has been done in this way, has only strengthened the hands of the Romanizers, and showed them how safely they might proceed in their evil path. Dr Pusey was suspended by the Vice-chancellor of Oxford for two years, for preaching popery on the subject of the eucharist. After his suspension, great influence was used with him to induce him not to publish the sermon for which he was suspended, on the ground, that if it were published, it would

greatly *embarrass the heads of the church*. Dr Pusey, however, knew full well the strength of his position, and gave all such suggestions to the winds. He cared nothing for the embarrassment of the bishops, provided the cause he had at heart might be advanced; and in due time the sermon was published. The doctrine of that sermon was as thoroughly popish as Rome itself could desire. Dr Pusey laid it down in plain terms, that "elements of this world," that is, the bread and wine in the Lord's Supper, after "consecration," "*become* the body and blood" of Christ in so "*literal a sense*," that they are "the very flesh and blood which were given and shed for the life of the world." So thoroughly Romish was the doctrine inculcated in the whole sermon, that the Rev. J. Moore, Roman Catholic priest of Birmingham, soon after its appearance, read it on Sabbath to his congregation, commented on it, and described it as "a pure exposition of catholic doctrine." Now, what did the "heads of the church" do? Nothing. As soon as the two years of suspension were come to an end,

without the least retractation, without the slightest change of opinion, Dr Pusey was restored to his functions; and, *from that day to this*, he has gone on unchallenged, in his work of instilling the undiluted poison of Rome into the minds of the students under his charge, and of all who come under the influence of his preaching or his writings.

If it had been only the high-church bishops that had thus connived at the spread of Popery within their dioceses, the case of the English Establishment would not have been so hopeless. The zeal of sounder men on the episcopal bench might have done something to stay the plague; but, alas! the case is far otherwise. Those who might have been expected to show the most determined opposition to Puseyism, have been altogether sleeping at their posts. "Under present circumstances," says the London Watchman, referring to the case of Dr Pusey, "it will be a great mercy indeed if the candlestick be not removed from a church in which there is so much apostacy from the principles of reformed truth, and so

little self-sacrificing effort in defence of Protestantism, even on the part of those whom it is the fashion to regard as its especial advocates and champions." The bishops most distinguished for evangelism, seem in regard to this matter to have been smitten with a sort of judicial infatuation. The Bishop of Winchester denounces the doctrine of the Tracts, and then rewards the Rev. Mr Manning, one of his clergy, for his maintenance of tractarian doctrine, by raising him to the dignity of archdeacon. The Bishop of Calcutta, in his charge, expresses the greatest alarm at the progress of Puseyism in his own diocese; and then, to the great joy of the Puseyites, imposes silence upon all his clergy who were disposed to write or preach against it. If there was one man on the whole bench, who might have been expected to do something to "cleanse the foul bosom" of the church of "that perilous stuff" that infects and pollutes it to the core, it was Dr Sumner, late Bishop of Chester, now Archbishop of

Canterbury. But how little may be looked for from him also, his answer to the address of the laity of Plymouth, the other day, amply testifies. "He regretted,"—exceedingly regretted, the indiscretions of the "younger clergy," and "could have wished" that they had not outraged the feelings of their parishioners by reviving obsolete practices, that in their esteem savoured of Popery; but inasmuch as these clergy had ancient rubrics and canons on their side, he felt "bound to respect conscientious scruples, even though he could not participate in them." Well then, say the earnest men of Plymouth, please your Grace, bring in a bill for the abolition of these canons and rubrics, under cover of which so much false doctrine is being introduced into the Church of England. No, says the Archbishop: "The time is not yet come. A season of excitement is not a season for reasonable deliberation"!! What can be more wretched, what more infatuated policy than this! While evangelical bishops are waiting for a "con-

venient season," the plague is spreading, and the whole religious character of England is being gradually but surely undermined.

But perhaps there may still be a lingering feeling in the mind of the reader, that though the bishops have utterly failed in their duty, the case of the Church of England is not so bad after all, inasmuch as the recent voluntary secessions of tractarians to the Church of Rome, have practically remedied the evil, and removed much of the danger that might have been apprehended from Puseyism. Now, I have very little doubt that one main end of these secessions was just to inspire this very feeling of security, which too many are disposed to cherish; that while the Christian public was saying, "peace, peace," the traitors within the Establishment might the more securely prosecute their unholy designs. But let the number of those who have seceded be distinctly stated, and this delusion will at once be dissipated. From the way in which the secessions took place, two or three only going over to Rome at a time, and

these secessions being spread over a considerable space, the impression on a careless observer might have been, that a very large portion, indeed, of the English clergy had abandoned the Establishment. But subjected to the test of arithmetic, how insignificant has been the Puseyite secession! Not above a *hundred in all*, of the tractarian clergy have gone over from the Church of England to Rome. Now, when it is remembered, that the English clergy amount to thirteen or fourteen thousand, and that of these, on the testimony of Mr Marks, whose statement is amply borne out by other authorities, "the greater part" even in 1842 were more or less infected with Puseyism, how slight is the consolation that any enlightened Christian can derive from the fact of the recent secessions! No; it is in no such way that a church can be delivered from the consequences of its own unfaithfulness. The church, as represented by its rulers, has acted the part of Eli: "When her sons made themselves vile, she *restrained* them not." When they have taught the gros-

sest superstitions of Rome, she has allowed them, as long as *seemed good to themselves*, to retain their status and their livings. Therefore, without doubt, she shall be made to eat of the fruit of her own ways, and to be filled with her own devices.

There have been hopes, from time to time, that a movement in right earnest would be commenced by the evangelical clergy, and that through their means the Church of England, as a Protestant church, might still be saved. But all such hopes have been doomed to disappointment. No movement of such a kind has ever been attempted; and in an episcopal church, where reverence for the bishop is so high, no movement in opposition to the will of the bishops can ever have the least chance of success among the clergy. The truth is, however, that too many even of the *evangelical* clergy themselves have insensibly imbibed not a little of the tractarian poison—and hence their apathy. Dr Pusey boasts of the fact, and Mr Marks acknowledges with deep regret that he has too much reason to

do so. "The more," says Mr M., "the signs of the times are contemplated, the more astonishing and distressing must they appear to every man who is not himself within the engulfing vortex. Dr Pusey enlarges with much apparent delight, not only on the direct influence of 'the movement' in bringing many forward publicly to join their ranks, but he expatiates largely on the still wider influence which is indirectly telling on great numbers who as yet do not profess to join them. Alas! this is but too true; and to this indirect influence silently stealing on many good men's minds, we may attribute that death-like silence they maintain, and all their apparent apathy and unconcern as to the present state of things. Here and there only can we hear the sound of alarm in all God's holy mountain. The watchmen seem wholly off their guard; insensible to any danger; or, what is still more distressing, partly won over to the very cause and people which they ought to watch and pray and fight against, with every weapon of spiritual warfare which the armoury of

God's word supplies." What a striking comment on this is supplied by the fact, that when, at a meeting of the Christian Knowledge Society, a meeting where two hundred of the evangelical clergy were present, after the regular business was despatched, a vote of sympathy was proposed for Dr Kalley, at the time lying in the jail of Funchal for his disinterested exertions in "promoting Christian knowledge," the motion fell to the ground for want of a seconder. Dr Kalley, as an independent minister, was destitute of the apostolic succession, and therefore his labours and sacrifices for that very cause which had brought them together, called forth no response from their hearts. Amongst the evangelical ministers, there are here and there men who have a real concern for the cause of truth; but they are isolated; they are dispirited; and they have no heart to attempt any thing. "Nothing can be more hopeless," says one of themselves, in a letter to the Record, "than to look to the clergy to stay the flood of pharisaical formality and folly which is now break-

ing in upon the church. They have only to lift their voices and be silenced. One by one they can be, *and are, put down without hope of resistance.*" The bishops, who have so much tolerance for undisguised Popery, have no tolerance at all for those who show themselves valiant for the truth, and act as men set for the defence of the gospel, ought to do. For years past the silencing system has been going on widely and effectively. Low-church as well as high-church bishops have given their hearty co-operation in extinguishing the witnesses of Christ. The "peace of the church" must not be disturbed; and therefore Puseyism must be allowed to have its own unresisted way. The latitudinarian Bishop of Durham has played as effectually into the hands of Dr Pusey as the Bishop of Exeter himself. Under the influence of this system, Mr Rees of Sunderland, Mr Miles of Bishopwearmouth, Mr Babb of Exeter, Mr Jukes of Hull, Mr Edelman of Wimbledon, and many others throughout England, have been compelled by episcopal tyranny to leave their

charges for their fidelity in preaching the gospel. Even Mr Marks himself, by the pamphlet from which I have quoted, brought down upon his head an episcopal admonition from the Bishop of Lincoln; and, but for the weight of his character, and the danger of exciting a revulsion by a harsh step, he ran the greatest risk of being expelled. From the clergy there is no hope!

Where then shall we turn? To the people, say some. The people will certainly be aroused at last by the corruptions and abuses of the Establishment,—take the matter into their own hands,—and demand reform with a voice that it shall be impossible to withstand.

The prospect of any effectual remedy from this quarter, seems just as hopeless as from any other. There may yet be some fitful movements on the part of the laity, but the experience of the past lends no countenance to the opinion that it will be of such a nature as is absolutely required to grapple with the magnitude of the evil. Every lay movement

that has hitherto been attempted, has been of the most abortive kind, and has demonstrated that the people were not really alive to the vital importance of the interests at stake. There has been some appearance of zeal for a time, but how easily has that zeal been sopited! Who does not remember the lay memorial to the Duke of Wellington, as Chancellor of the University of Oxford, petitioning his Grace to take some effectual steps for preventing the spread of Popery in that ancient seat of learning, of which he was the head. That memorial was got up by Lord Ashley, received 10,000 signatures, and led many to anticipate as the consequence a death-blow to puseyism. It was presented to his Grace, it was courteously received: but what was the result? His Grace found that "the university possessed an ample "safeguard against the prevalence of erroneous opinions among its members," in the signature of the thirty-nine articles. That ought to satisfy every rational Protestant; and any farther step to banish erroncous and strange doctrine from the university was in his opinion al-

together needless. The tutors, who, after signing these articles, had for years been engaged in inculcating on the students committed to their care doctrines utterly subversive of them, were allowed to go on exactly as before; and the 10,000 memorialists abandoned their movement for arresting the progress of Puseyism, as contentedly as if every point had been gained, and Protestantism were now triumphant. Such was the feeble conduct of the aristocratic opponents of Tractarianism. The opposition it has met with from more plebeian quarters has not been of a more encouraging nature. At Ware, at Ilford, and divers other places, there have been great heats and strong demonstrations against the clergy, who have rashly introduced a vestment or a ceremony to which their parishioners have been unaccustomed. But in many of these instances, most manifest it has been, that there has been more of Protestant *prejudice*, than of Protestant *principle*. In not a few of the cases, which made the most noise, the people had listened without complaint to the Puseyism

which Sabbath after Sabbath had been preached from the pulpit. It was only when the sermon began to be preached in the *surplice*, that heresy became suspected. When that *surplice* was laid aside, and the gown to which they had been accustomed was restored, all fear of Popery vanished, and they returned again with all reverence and respect to the ministrations of the very men they had denounced as Romanizers. While such is the state of matters, both among the higher and lower orders of the membership of the Church of England, what hope can there be of any deliverance effected by the laity? The truth is, that Puseyism is at this moment more popular with the *people* of England, than any other form of worship or belief. Here and there it may revolt the feelings of serious men, and drive them into the ranks of dissent; but throughout the nation at large, it has spread, and is spreading every day. The bounds of evangelical dissent are daily becoming narrower, while the Romanized establishment is lengthening its cords and strengthening its

stakes. What can be more significant of the popularity of Puseyism, than the facts stated at the last meeting of the Wesleyan Conference? While 1000 churches have within the last few years been added to the Establishment, the Wesleyans have had it in serious contemplation to discontinue some of their oldest stations. In former years, large accessions used to be made to their numbers; now the tide has begun decidedly to turn. In 1847, the increase of members over the whole body was 600; in 1848, instead of an increase, there was a decrease of no less than 4800 members. Now this, we are assured, on good authority, is only a type of what is taking place throughout England, with other bodies of evangelical dissenters. Let this process go on, and in the course of a few years, how serious will be the result! And that it will go on, there is too much reason to apprehend. The tractarians have seized upon the education of England. There is no party in England at this moment, that is so vigorously plying the office of the schoolmaster as they. For centuries, the

heads of the Church of England have dreaded, have deprecated, have opposed, the education of the people. Now, under the influence of Puseyism, they have thrown themselves into the educational movement with a zeal that has distanced all competitors. Is this because they have a sincere desire for the spread of knowledge, and for the elevation of the sunken masses of the community? No. The men who have well nigh banished science from Oxford, who have all but shut up Dr Buckland's class-room, and who are constantly decrying the right of private judgment, can have no real love for the spread of intelligence among the people. They are wise in their generation. They know that the diffusion of intellectual light would pale the fires of the tapers which they set up to burn at mid-day on their altars. Why then do they show so much zeal in the planting of schools, and the training of teachers? Because they know full well that education there will be, whether they choose it or not, and that the only chance of their making it further their own ends, is for

themselves to take the direction of the movement. They have taken a leaf out of the book of the Jesuits. It is stated by Ranké, in his *Lives of the Popes*, that though the gospel had spread far and wide over Europe, and seemed to threaten the immediate subversion of the papacy, before Loyola came into the field, such was the effect of the Jesuit schools, opened by his disciples throughout Germany, with the express design of producing a counter reform, that in fifty years after Luther had appeared, the evangelical movement was stayed, and the Reformation was struggling for existence from the Alps to the shores of the Baltic. The Jesuits in the English Church are profiting by the experience of their predecessors. That their educational zeal has the same end in view, as that of the ancient school of Loyola, is manifest from their own avowal. "It," (the doctrine of the holy Catholic Church,) says Dr Pusey, quoting with high approbation a saying of Dr Sikes of Gilsboro,' "ought especially of all others, to be matter of catechetical teaching and training. The doctrine of the church

catholic, and the privileges of church membership, cannot *be explained from pulpits.*" If "thrust on minds unprepared, and on an uncatechized church . . . there will be one great outcry of Popery from one end of the country to the other." Dr Pusey himself, as we have seen, has not hesitated, from the pulpit, and the press, when occasion served, to teach the most undiluted Popery ; but in general, both he and the knowing ones who take the lead in the tractarian movement, have deprecated the rashness of their disciples, who have incautiously proclaimed their designs from the pulpit, and awakened unnecessary opposition by their plainness of speech. Hence the zeal for the establishment of schools. Hence the felt necessity of "catechetical teaching and training," that the minds of the young might become leavened with the "doctrine of the church catholic," by means of catechisms "compiled from authentic sources," and that quietly and easily England might be prepared for an early return into the bosom of Rome. From this source arises the most formidable danger to

the Protestantism of England. For years past, the most important of the Normal Institutions in London, on the testimony of the Record, have been in the hands of the tractarians. From these, teachers are sent to the schools of the National Society throughout all parts of the country; and while education is nominally promoted, the fetters of Popery and spiritual despotism are in reality being wreathed about the necks of the young. With such means in operation, in the church, in the university, and above all in the school, well may the tractarians boast, as they did years ago, that though "*they may not succeed with the present generation, the next is their own.*"

Now if Popery, under the flimsy veil of Puseyism, gains the ascendant, what have true Protestants to expect? Plainly persecution. Wherever the venom of the Tracts has spread, an intolerant and fanatical spirit has been manifested. "Of course," says the Rev. F. W. Faber, "it belongs to the state to silence heretics whom the church has condemned"! How comes it, that in the middle of the nineteenth

century the Bishop of Exeter is taking out authority to cast Mr Shore into prison, because he has presumed, after leaving the Church of England, to preach as a dissenting minister? Just because he is carrying out the principles of the Tracts to their legitimate conclusions. There are few as yet who have the hardihood to act out their principles like Dr Philpots; and it is not very easy to believe, that the time has yet arrived, when the outrage he is meditating will be tolerated by the British public. But is it not in itself a portentous thing, that there should be found one man in all England, seventeen years after the Reform Bill, to venture on such high-handed tyranny; and that, when the Liberal ministry, the *quondam* denouncers of intolerance, the advocates of universal freedom, are appealed to in behalf of Mr Shore to deliver him from the fangs of the persecutor, they find it necessary to make the subject an open question? When matters have arrived at this pass already, what may we expect, when the youth, now under Puseyite training, come to act a

public part on the stage of the world? In every manifestation Puseyism is essentially persecuting. Witness the clause in the leases of the property held under the dean and chapter of Westminster. On that property, there are brothels and dens of infamy without number. These can be tolerated; but evangelical dissenters cannot. The property may be used for the basest purposes, and the tenant is scatheless. But let it be "used for dissenting worship," and *ipso facto* "the lease is made void"! Let men with such principles, and such a spirit, only increase in numbers, to countenance one another in their intolerance, and the example set by the Bishop of Exeter may find many an imitator. Well may Dr Croly, speaking of the prospects of Protestantism, draw the following dark and gloomy picture: "The preacher is bound to tell you," says he, "that a trial of fearful gloom is hastening over the whole Protestant world. It may be the Divine will to avert the hour; but to all human appearance it is inevitable; and this is no passing struggle—no casual dimness of

the day, but the steady, sweeping, resistless coming of night. We feel it already in the chill that has reached some hearts. We hear it in the growing stir of those voices which hail it as the coming of their hour, the spoiler's hour. We may see it in the sports of those strange meteors, which springing from the darkness and fog of the human morass, already gleam with such lurid rays. Well may we ask ourselves, if they can thus glare, creeping along the edge of the horizon, what will they be, when the hour and power of darkness is all their own, when they shall shoot above our heads, and unfolding all their trains, lord it in fire through the storm."

Now, while corruption has thus been proceeding in the church, what has the state been doing? It has been actively engaged, in almost every possible way, in aggravating the evil. It has been fighting against the cause of Christ, and casting the weight of its influence into the scale of every manifold form of error and superstition. It has disestablished the evangelical church of Scotland, because

it would not consent to obey human law in opposition to the law of God. It has spoiled Trinitarian dissenters of property that legally belonged to them, to bestow it on Socinians, who, by the *civil tribunals themselves*, were declared to have not the least shadow of right to it. Above all, it has shown the most determinate purpose, at home and abroad, to foster, and patronise, and exalt the emissaries of the Man of Sin.* The favourite scheme of all men of all parties, is now as fast as possible to raise a state-paid Popish hierarchy in Ireland. The increased endowment to Maynooth was only a step in the progress of national apostacy in this direction. And what is the use to which the L.30,000, annually paid by this Protestant country for the support of that college, is

* Lord Eliot, late Irish Secretary, in advocating the Charitable Bequests bill for Ireland, stated, as a recommendation of it, that by its provisions, "the Roman Catholics were placed on a better footing *than any other class of her Majesty's subjects*"! This is the decided tendency of all legislation at present, as might easily be shown.

devoted? To teach fanatical students, that "heretics" may justly be "taken and put to death"! It was given in evidence on oath, before a parliamentary committee, that books inculcating this atrocious doctrine are the regular text-books of Maynooth. And yet, as a reward for such instruction, the grant must be raised from L.9000 to L.30,000 a-year. And, at the same time, with such a charge hanging over it, while we increase the grant, with unparalleled infatuation we voluntarily cut ourselves off from all opportunity of inquiring into the nature of the instruction there communicated. Formerly there were Protestant inspectors who might visit the college, and make such inquiries as they saw fit. Now, there are none but Roman Catholics; and even these are bound up from inquiring either into doctrine or discipline. Thus is Protestant money given to enable the sworn servants of Antichrist with all security to dig the mine, which, when it explodes, will involve Protestants and Protestantism in one common ruin. Unless the rulers of this great nation

had been smitten with judicial blindness, it would have been impossible that they could ever have consented to such a measure. What would have been thought of the sanity of the senators of James I. if, after being informed of the plot of Percy and Guy Fawkes, to blow up the two houses of parliament, they had resolved, first, to vote a large grant to be placed at the entire disposal of the conspirators, and then, that no one should be permitted to disturb them in their operations in the vaults beneath? But this is exactly what has been done by the Maynooth endowment bill of 1845. And then, after the priests are thus trained, after they are filled to the very brim with rancour against the truth, and all who love and defend it, the church in which they minister is to be raised to the honour of a national establishment. There is no intelligent person who doubts that this is the prospect which we have immediately before us. It may perhaps still be deferred for a short time longer; but that the consummation of our na-

tional apostacy is not far distant cannot be doubted.

With Popery spreading faster and farther every day in the Protestant Church of England, and an avowedly Roman Catholic Establishment raised side by side with it, while large masses of the population are daily sinking into heathenism, who can hesitate to admit the probability, that here as well as elsewhere, the truth of God will be suppressed at no very distant period? The sure word of prophecy seems distinctly to point to Great Britain as the "broad street of the great city," where the dead bodies of Christ's witnesses shall be exposed to insult for three years and a half; and the signs of the times, both in church and state, give but too ample confirmation to the same opinion.

CHAPTER VII.

THE RESURRECTION OF THE WITNESSES.

“YE shall weep and lament,” said our Lord to his disciples, referring to his approaching death and burial, “but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.” When Christ is again slain in the persons of his witnesses, the saints that are left in their hiding-places have a dark night of sorrow and distress. The three years and a half, however, pass away; the night of sorrow comes to an end, and joy cometh in the morning. The morning has at last dawned,—the morning of that day for which the whole creation earnestly longs, groaning and travailing together in pain until now,—when the people of God shall be finally delivered from oppression, when the saints

shall *begin* to take the kingdom, and possess the kingdom even for ever and ever. At the predestined time, after the witnesses have lain dead three days and a half, "the spirit of life from God enters into them, and they stand upon their feet." The testimony that had been suppressed is again openly borne in "the broad street of the city," where it had been put down. It is not necessary to suppose that those who bear aloft the banner for the truth are any considerable number. It is easy for "the Lord to save, whether by many or by few." We find, that when all testimony for the truth had been put down in Israel, for three years and a half—the very time during which the witnesses are silenced—Elijah was commissioned at the end of that period, alone to go and testify before both king and people, for the God whom they had cast off. "Go, show thyself to Ahab," said God to his servant; and strong in the Lord, and in the power of his might, he went, and, single-handed, in the face of an apostate nation, pleaded, and successfully pleaded, the cause of Jehovah. So

will it be with the servants of Christ. Few they may be, but however few, when "the spirit of life from God" comes mightily upon them, they will not be able to keep silence; they will again openly testify, and will not "fear what flesh can do unto them."

But though they are undaunted, it is not so with the people whose sins they are sent to bring to their remembrance: "Great fear fell upon them, which saw them." During the whole 1260 days the testimony of the witnesses had "tormented" them that dwelt on the earth. Now, when that testimony, after so complete an extinction, so miraculously revives, and becomes bolder, clearer, and more powerful than ever, we may well suppose that great will be their astonishment and alarm. The analogy of the three years and a half in Ahab's time, when Jezebel had slain the public witnesses of Jehovah, may lead us to another circumstance that may account for their terror. As soon as Elijah, by God's command, had hid himself by the brook Cherith, the heavens over the heads of the apostate

Israelites became iron, and the earth under their feet brass; the hand of the Lord was stretched forth in righteous judgment against them, and cut them off in thousands by sore and wasting famine. And can there be a doubt, if Great Britain be indeed the "broad street," where the slain servants of Christ shall be exposed to insult, that the providential judgments of God will speedily and terribly overtake it. When, therefore, the witnesses of Christ appear anew, the providence of God without, and the Spirit of God within, will alike bear testimony to the truth. Conscience will be quickened; many will be pricked to the heart; many who, during the time of persecution, had temporized, will feel that they can temporize no longer. Be the consequences what they may, they will feel that now it is no time to halt between two opinions, between the Lord and Baal; but will boldly exclaim, "The Lord, he is the God! the Lord, he is the God!"

Most manifest it is that the testimony of the witnesses is now attended with extraordi-

ary power, and that, as it was in Israel of old, "The Lord hath turned the hearts of the people back again;" for it is said, "they (the witnesses), heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them." No longer are the witnesses of Christ to be depressed, no longer are they to wear sackcloth; the days of their mourning are ended. They are called to influence and power, both in the church and in the state. A question of some interest here presents itself: Will not the testimony of the witnesses take a historical form, and will not that be one grand element in their success? I am persuaded it will. It was a memorable incident at the execution of James Guthrie, the martyr, when, on the point of being turned off the ladder, with the light of eternity already bursting on his soul, he lifted the napkin from off his face, and exclaimed, "the covenants, the covenants shall yet be Scotland's reviving!" What if these covenants, long despised and generally forgotten, in the

hands of the risen witnesses of Christ, be the "reviving," not of Scotland only, but of England too? Certain it is, that both England and Scotland lie under the bond of these covenants, and that no long-continued neglect, no lapse of time, can nullify their binding obligation. Yea, it is the high and distinguished privilege of these realms, that God condescended in ancient times to enter into covenant with them. The grand objects for which they were sworn, were just to secure the supremacy of Christ, alike over the church and the nation; and as they were agreeable to God's word, and entered into in defence of his cause, so they were attended by the most abundant evidence that they were ratified in heaven. "The Lord from heaven," says the General Assembly of the Church of Scotland of 1640, "did testify his acceptance of the covenant, by the wonderful workings of his Spirit in the hearts of both pastors and people to their great comfort, and strengthening in every duty, above every measure that hath been heard of in this land." The testimony of the godly Livingston on this

subject, is very express. "I was present," says he, "at Lanark, and several other parishes, when on Sabbath, after the forenoon's sermon, the covenant was read and sworn; and I may truly say, that in all my life time, excepting at the Kirk of Shotts, I never saw such motions from the Spirit of God." In England, there seems to have been more of the earthly mingled with the religious element, but both Scotland and England were solemnly dedicated to the most High God. The Lord plainly accepted of the dedication; and Great Britain, by that solemn deed, became "holy to the Lord." Defection and apostacy have long prevailed, and that defection and apostacy shall draw down sharp and severe retribution, but the covenant on God's part still stands, and he will, in due time, vindicate his own claims, as covenant God and king of the nation. Now the terms of the prophecy before us, recognise the existence of one, and only one such nation within the bounds of apostate Christendom. The great city, or European commonwealth, in the general, is destined to utter

desolation, but a tenth part of that city, the tithe, as holy to the Lord, after being judged and severely chastened, shall be saved from the general ruin.

When the witnesses arise from the dead, may we not suppose that the breach of covenants, as well as the transgression of commandments, will form the burden of their testimony; and that the repentings of the people will be kindled within them, when they compare the then wretched condition of the land, both in a temporal and spiritual point of view, with what it was when the Lord was honoured by it as the alone King of saints, and King of nations? When therefore the witnesses are called to positions of influence and power, it is, of course, that the principles for which they* contend may be fully carried out. But this cannot be done without vast changes, especially in the whole framework of the church. Bishops and archbishops, deans, and prebendaries, and canons, and archdeacons, patrons, and rectors, and curates, and all such "names of men" (*ovc-*

* See Isaiah vi. 13.

ματα ανθρωπων) as have no warrant in God's word, must be for ever abolished. The witnesses of Christ have no worldly, no selfish objects to promote. If therefore they receive power, it is only that the glory of Christ may be promoted, that the authority of his word may be exalted, that every plant in the professing church that their heavenly Father hath not planted may be rooted up. Every corruption, every abuse, must be swept away. But will such a reformation be easily effected? No: corruption has taken deep root in the soil; and those who have an interest in the maintenance of it, will at once be aroused. The consequence is, there is a "great earthquake," a great intestine convulsion. The men who seek to reform the church and the nation, by the standard of God's word, will be denounced as the troublers of Israel, and anew the attempt will be made to cut them off. The maintainers of abuses will think, that "what firmness has done before, firmness may do again." But now "the hour and the power of darkness" are gone for ever. The Lord fights for his

own servants, and at once delivers them from the hands of them that hate them, and avenges on the persecutors all the innocent blood they had shed. "The tenth part of the city falls," is finally separated from the Antichristian community; "in the earthquake are slain of names of men seven thousand; the remnant are affrighted, and give glory to the God of heaven." Here the reign of righteousness is commenced, the authority of God is exalted; the sanctuary is cleansed, the nation is regenerated.

Almost immediately after, the wrath of God is poured out on the Great city. There is no repentance there, no giving glory to the God of heaven. When the "seventh vial" has been poured out to the very dregs, the wretched inhabitants, instead of repenting, "blaspheme God because of their plagues." It is not reformation then, but destruction, complete and utter destruction, that awaits the Antichristian nations of continental Europe, and that both in a secular and ecclesiastical point of view. Rome, as a church, like Sodom its prototype,

is destined to fiery destruction: "She shall be utterly burned with fire, for strong is the Lord God which judgeth her." Rome, as an empire, is to be given over to the same fate: "I beheld," says Daniel, "till the beast (the secular empire of Rome) was slain, and his body destroyed, and given to the devouring flame." And in exact accordance with this view, we find that in the very last passage of the Apocalypse, where both are mentioned, Rev. xix. 20, the false prophet and the beast,—the harlot church, and the Antichristian empire,—are alike represented as judged with fire: "These both," says John, "were cast into a lake of fire, burning with brimstone." Now, how comes this dreadful destruction on the great city? The doom of Jerusalem casts light on the subject. Let it not be forgotten, that the city which spiritually is called Sodom, is also "the holy city" Jerusalem, "where our Lord was crucified;" and it can be demonstrated, that when our Lord predicted the doom of the literal Jerusalem, he, at the same time, predicted the fate of that spiritual Jerusalem also, of

which the former was a type. The guilt and the doom of both cities are expressed in the very same language. The grand consummating guilt of the ancient Jerusalem was expressed in these words: "That on you may come *all the righteous blood shed upon the earth*, from the blood of righteous Abel, unto the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar." In like manner of Babylon, it is said, Rev. xviii. 24, "And in her was found the blood of prophets, and of saints, and of *all that were slain upon the earth*." Now, as the guilt of both cities is the same, so also is their fate. In reference to the destruction of the literal Jerusalem, thus spake our Lord, Matth. xxiv. 21, "Then shall be great tribulation, such as was not since the beginning of the world to that time, no, nor ever shall be." This is very express. But, be it observed, the very same language is by the angel in Daniel applied to a period still future, to the period of the restoration of the Jews—a period which, as all admit, synchronizes with the downfall of Babylon,

Dan. xii. 1. "At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as there never was since there was a nation, even to that same time." Now, how can these two statements be reconciled? Only on one supposition; that the destruction of Jerusalem was the image and the type of the destruction of Babylon. And how strikingly does this accord with the prophetic language of the Apocalypse in regard to Babylon's fall! *1st*, When the seventh vial is poured out, immediately there is "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." What is this but another way of expressing, in symbolical language, what our Lord expressed without a figure, as attending the destruction of Jerusalem, "the great tribulation, such as was not since the beginning of the world to that same time?" Now, *2dly*, How was it that the great tribulation came upon the guilty Jews? It was, in the first instance, and pre-eminently, from their own

ungovernable passions let loose upon themselves. It was in the *streets* of Jerusalem, within the doomed city itself, that the tribulation was felt in all its intensity.

Three several factions,—the Zealots under John of Gischala, the robbers under Simon of Gerasa, and the small but powerful band of the men of wealth under Eleazar, waged incessant war upon one another, and filled every part of the city with carnage. And look at the prophetic description of what followed the great earthquake: and what do you see? "The great city was divided into *three parts*." For a time, the discordant elements of which the great European commonwealth was composed, harmonized sufficiently in opposition to the truth. But now, that the time of retribution is come, the outward union is dissolved, and intestine strife in the most deadly form rages through all the streets of the great city. The three unclean spirits from the mouths of the false prophet, and the dragon and the beast, have not been labouring in vain. Three parties full of fury

and mutual hatred are found marshalled, to wage exterminating war against one another. It is, if I mistake not, no geographical tripartition this. In every kingdom of Europe, the three principles of evil, arm citizen against his fellow-citizen. Except in the single case of the ancient Jerusalem, the world has seen no such civil war as this. There the most deadly elements were brought into collision, but the sphere was limited. Here wide Europe is the theatre, in which the hellish passions of ungodly men are left to give vent to themselves in reiterated and frightful volcanic explosions. Now is the cup of the wine of Jehovah's wrath put into the hand of great Babylon. There is no remedy, no escape, but drink it she must. High and low, rich and poor, rulers and subjects, priests and people, had combined to cast off the yoke of the King of kings, and to exterminate all who testified for his rightful authority. And they have been allowed to succeed. The saints are rooted out from the Continent of Europe; the salt of the earth is gone. The wicked are

allowed to govern themselves. And what is the result? Hell is enacted upon earth. The flames of civil war and universal anarchy spread in every direction; and there is no power on earth to quench them. Society is dissolved; government is extinct: "Every island flees away, and the mountains are not found." Small states and great nations are alike involved in the social conflagration.

But foreign power also interposes to consummate the desolation of the great apostate city. The Roman armies were commissioned to sweep Jerusalem, after it had suffered dire calamities at the hands of its own sons, from the face of the earth, with the besom of destruction. When it had become a dead carcase, then were the eagles gathered together to devour it. Now, if the principle I have been endeavouring to establish, in regard to the typical character of the predictions concerning Jerusalem be correct, there must be something analogous to this also in the final ruin of the great city Babylon. And is it difficult to see whence the "eagles" may come,

that shall do for apostate Europe what the Roman armies did for ancient Jerusalem? The Russian "eagles" are watching every movement on the Continent, with as intense interest as ever the Romans did the doings of the rebellious Jews. Can it be imagined that so strong and tremendous a despotism has been raised up by Providence without some important design? And what can that design be, but that like "the Assyrian, the rod of God's anger," it may execute the fierceness of the Almighty's wrath on apostate nations who are ripe for judgments? And the language of the Apocalypse itself points in the very same direction as the words of our Lord. The last judgment upon the great city, is a desolating storm of hailstones, "every stone about the weight of a talent; and men blasphemed God because of the plague of the hail: for the plague thereof was exceeding great." Now whence comes the hail? Plainly from the north, the region of frost and snow. Under the first trumpet, the hail symbolized the wars of the barbarians, who burst in desolating fury

from the frozen north upon the fertile fields of Italy; but no hail, no northern warfare was ever so desolating as this. The civil warfare of the great earthquake dissolves the framework of society. This seems destined to involve it in final destruction, and to sweep it clean away, or to leave only a smoking ruin. Now is fulfilled what Nebuchadnezzar saw in vision; when the stone cut out of the mountain without hands smote the great image on the toes, "Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, and no place was found for them." How long Europe will be scorched with the fires of civil and foreign warfare, I presume not to say. It may not be improbable, however, that the thirty supplementary years, which in Daniel are added to the 1260, may be filled up with the last judgments on the Antichristian nations. It is not in Europe only, however, that judgment will be inflicted. There is the centre of the earthquake, but the shock shall be felt to the

world's circumference. "The time of trouble such as there never was since there was a nation," will affect men in every country, and every clime. "All the tribes of the earth shall wail." The saints alone shall be safe. All else in the remotest parts of the world will be exposed to the anger of that God who cometh out of his place to smite the nations: "Thus saith the Lord of hosts, behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither shall they be gathered nor buried, they shall be dung upon the ground."

When the Lord hath thus made bare his holy arm before all the nations, then shall men begin to learn, that verily there is a God that judgeth in the earth. Then shall the word of the Lord have free course and be glorified. Israel shall look on Him whom they pierced, and recognise and acknowledge their

long rejected Messiah. The idols of the nations will be utterly abolished. Men shall be blessed in Christ, all nations shall call him blessed; and the probability is, that when forty-five years, in addition to the thirty, shall have passed away, the full glory of the millenium shall have commenced; the whole "kingdoms of this world" shall have "become the kingdoms of our Lord and his Christ." "Blessed is he that waiteth and cometh to the thousand three hundred and five-and-thirty days."

CONCLUSION.

IF the general views embodied in this work be well-founded, it cannot be said that they are unimportant, that it is of small moment, whether Christians be aware of them or no. If so great a catastrophe as the slaying of the witnesses be near, it cannot be a matter of indifference to be ignorant of it. To be saying, peace and safety, when the last and most tremendous struggle between the Church and the world is at the doors, must have the most disastrous effects. Supposing the reader convinced by the reasonings I have employed, let me endeavour to point out in a few words some of the practical lessons which the subject in hand is fitted to teach.

1. It ought to arouse and quicken all the

professing disciples of Christ. "Perilous times" are approaching, when seduction on the one hand, and power on the other, will be employed to make them fall from their steadfastness. Who are those who shall stand in the trying hour, and pass in safety through all the spiritual dangers that shall soon so thickly beset their path? None but those who in heart and soul are devoted to the Lord. "All that dwell upon the earth shall wonder after the beast that was and is not, and yet is, whose names were not written in the Book of Life, from before the foundation of the world." Now is the time then for men to be trying their foundation; to be making their calling and election sure; to be building themselves up on their most holy faith, looking for the mercy of our Lord Jesus Christ unto eternal life. A time of peace and tranquillity, without the distracting influence of fear and anxiety, is the most favourable for this. This is clearly intimated in the Acts, where the period of peace is described which followed the conversion of Paul: "Then had the churches rest

throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord and the comfort of the Holy Ghost were multiplied." If nominal Christians halt between two opinions now; if they cannot attain to well-grounded peace with God, and settled assurance of his love in their present favourable circumstances, what is it that hinders? It is the love of sin, or the love of the world. And if they cannot overcome the smaller temptations that beset them now, how will they overcome the greater? If they cannot sacrifice their own will, or their own worldly inclinations, when the sacrifice required is so slight, how will they be prepared for the sacrifice, when life itself may have to be surrendered for Christ's sake? Let the words of the prophet be pondered, "If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? and if, in the land of peace wherein thou trustedst, they have wearied thee, then how wilt thou do in the swelling of Jordan?" No! Christ forewarns his church

of coming danger, *that before it come*, his people may be quickened, that, knowing their own weakness, they may lay hold more firmly of his almighty strength, that they may take to themselves the whole armour of God that they may stand in the evil day, and having done all, that they may stand. Those who take the warning, shall come off more than conquerors. Those who think it time enough to prepare when the conflict comes, shall miserably fail, and, like the foolish virgins, find their lamps go out when most they stand in need of them.

2. The subject ought to excite every true christian to activity and zeal in promoting the cause of Christ. Now is the time for labour, for sowing broad-cast the good seed of the word over the field of the world. The door of entrance to idolatrous heathen and unbelieving Jews still stands open. As yet, the heralds of the cross may go forth to the ends of the earth, to make known the unsearchable riches of Christ. Yea, new doors have recently been thrown open, that had been hermetically sealed for centuries. What is

the meaning of the late movement in favour of religious liberty on the continent ? Doubtless it is so ordered by God, in his goodness, that the last blast of the silver trumpet may be heard through every street of the great city, that the elect may be gathered out of the doomed Babylon before her fall, that hearing, they may obey the heavenly voice, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The opportunities now enjoyed, are not likely to last long. It is infidelity, for its own ends, preaching universal toleration, that has, in the mean time, set open the door for the gospel in the popish countries of Europe. The toleration that springs from such a source is precarious, and little to be trusted. And even among the heathen, there is reason to fear that the liberty of Christ's faithful servants may soon be abridged. The "unclean spirits" that have gone, or are yet to go forth, "to the kings of the earth and the whole world" may prevail to shut many a door against them at present standing open. The

conduct of the British government in aiding and abetting the persecution of Christianity at Nagpore, is full of evil omen to the cause of evangelical missions. While therefore, the door still stands open, let the friends of Christ zealously enter in. The night cometh. Whatsoever their hands find to do, let them do it with all their might. But if we ought to labour for the cause of Christ abroad, surely much more ought we to do so for his cause at home. In this point of view, the subject ought to come home to the heart especially of every Christian parent, and every christian minister. Can parents that love the Lord, and that love their children's souls, think of the prospect before them without the most solemnizing concern? These children are to grow up in a world, where the light of the gospel may be expected every day to grow more and more dim, and where error will appear in such plausible shapes as to deceive, if it were possible, the very elect. What labour then, what pains ought to be employed, in teaching them the good word of the Lord, in fortifying their minds against the se-

ductions of error, in commending them to God, and the word of his grace, that alone can keep them from falling, and preserve them to his heavenly kingdom! How watchful, how circumspect ought they to be themselves, in all respects to walk before them according to the truth and simplicity of the gospel! The errors of parents are often reproduced with large and fatal additions in their children. Look at William Wilberforce. He was an eminent man, and doubtless a holy. But he had faults and imperfections; he leaned in some things too much to the asceticism of Rome. To remind him of things unseen and eternal, he wore a pebble in his shoe; and had recourse to other means not sanctioned in Scripture. This might have seemed a trifling or insignificant thing; but it was not so to his family. His sons found it easier to copy their father's defects than to emulate his excellencies; and now the whole three of them are among the most zealous promoters of the movement, whose object it is to give a death-blow to the Protestantism of England. Can there be a

doubt, that the pebble in the father's shoe had an essential connection with the Puseyism of the sons? And ought not a fact like this to speak loudly to christian parents, not only to teach their children the truth with all diligence, but to take care, lest by their own example in countenancing any thing evil, or any thing unscriptural, they neutralize the effects of their own instruction. Let the ministers of Christ too arouse themselves to the greatness of the emergency. Let them feel called upon, more than ever, to be instant in season and out of season, to preach the word, to reprove, rebuke, exhort, with all long suffering and doctrine. The time may come, and come soon, when they may seem to labour in vain, and spend their strength for nought, when the more faithful they are, the less success may appear to attend them, when the people who now listen to them so devoutly may have itching ears, and will not endure sound doctrine. The plentiful rain that ten years ago descended so copiously at Kilsyth and Dundee, and many other parts of our land, is plainly very much

restrained. If there come not soon some season of refreshing, what can we expect but that positive declension may soon be apparent, and that the hearts of faithful ministers may be abundantly tried. But even should this be the case, should it discourage them, should it lead them to faint in the discharge of their high calling? No; success is no rule of duty. Let them remember Noah; he was an upright man; he walked with God. He faithfully delivered the message the Lord had given him. He warned the world of approaching wrath. But God's Spirit had ceased to strive. Not one soul was converted, so far as we know, except in his own family. But he did in no wise lose his reward. And the very faithfulness he displayed, though useless to the old world, has not been in vain. Who can tell how many thousands in all generations since have had their souls strengthened, their faith enlivened, by contemplating the sublime example of that holy man, who, when all flesh was corrupting its way, in the face of the greatest discouragements, with no token of

success to cheer him, still stood forth as a witness for the Lord, and a "preacher of righteousness?" And should it be the will of God, as apostacy spreads, that faithful minister even in Scotland should have some share of a like trial, they have no reason to despond. Let them go forth, though in tears, bearing precious seed, and though no sooner, yet in the resurrection of the just, they shall doubtless come again and their sheaves with them. Their labour shall not be in vain in the Lord. The seed they sow will not be lost. It may be like the winter wheat; it may be buried for a time under the snows of persecution; but when the winter is past, the very seed that may have been sown in apparently the most ungenial soils, may spring up and "shake with prosperous fruit like Lebanon," may be the means of preparing for the season when, God's judgments being manifest, the remnant of the tenth part of the city who escape them "shall give glory to the God of heaven."

3. *Lastly*, The fiery trial itself, in the circumstances attending it, to which the people

of God are yet to be called, is full of the most heart-cheering encouragement to all who have grace to be faithful. Not only do we know in general, that those who suffer for Christ shall also reign with him; and that as their day is so shall their strength be; but the great Head of the Church has encircled this dark hour with a glory peculiarly its own. In Rev. xiv. we read first of the reaping of the harvest, and then of the gathering in of the vintage. According to the views at present most generally prevalent, the former is supposed to refer to the judgment upon the apostate empire, the latter to the wrath poured out on the apostate church; the one being thought to take place at the distance of many years from the other. But for such an opinion there is not the least foundation. We have seen already that both the Roman empire and the Roman Church are simultaneously involved in the same ruin. The apostate empire is to the apostate church, what the body is to the soul,—the instrument of its sin; and therefore “both” under the symbols of the beast and the false prophet,

are represented as *together* "cast into the lake burning with fire and brimstone." But why should the reaping of the harvest be thought to signify the inflicting of judgment upon the *enemies* of God? The harvest is the usual symbol for the gathering in of souls into the kingdom of God. "The harvest truly is plenteous; but the labourers are few; pray ye therefore the Lord of the harvest to send forth labourers into his harvest." In this case, the harvest is gathered in, by conversion into the church on earth. In the case before us, it is the gathering in of souls into the general assembly and church of the first-born in heaven; for the instrument of ingathering is a "sharp sickle" in the hand of Christ, who hath the keys of hell and of death, who openeth, and no man shutteth, and who shutteth and no man openeth. Rev. xiv. 14. "I looked," says John, "and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to

him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Now what can this reaping of the harvest of the earth, this gathering in of saints into the garner of God, by the "sharp sickle" of death, immediately before the treading of the winepress of Jehovah's wrath, be, but just that very slaying of the witnesses, which has already occupied so much of our attention? To the eyes of the flesh, this might seem a dark and most gloomy dispensation. But observe what is contained in the verse immediately preceding those I have quoted, and it will be seen, that light shines into the midst of the darkness from the excellent glory; verse 13. "I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord FROM HENCEFORTH." In all ages, blessed have been the people who have died in the Lord, who have fallen asleep in Jesus. But now, when the last persecution begins, when the malice

of earth and hell rages with exterminating fury against the saints, when the furnace is heated one seven times more than ever it was, then *from that time forward* does a sevenfold blessedness fill the souls of the martyrs; the Spirit of glory and of God rests upon them in all the amplitude of his heavenly comfort; the Son of God walks familiar with them in the very midst of the furnace. With such hopes, with such prospects, even in the time of trial, and a crown of glory everlasting beyond it, who would not rather choose affliction with the people of God, than the pleasures of sin, which are but for a season. Let not the weakest believer be dismayed at the thought of the great tribulation that is approaching. Let him look up to the bright cloud, and the Son of man who sits upon it, and his fears will vanish. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne."

NOTES.

NOTE A.

The author of the "Seventh Vial" evidently labours under very considerable confusion of idea with regard to the "two witnesses." He first makes them to be two churches, the Eastern and Western, and then the clergy of these two churches. "By the two olive trees," says he, p. 126, "are meant plainly the *pastors* of these churches." Now what is this but the Puseyite or Popish notion that the church is the clergy, and the clergy the church. Are the laity then to be excluded from the rank of Christ's witnesses? Were not Lord Cobham, and the Marquis of Argyle, as truly the witnesses of Christ, as Hugh Mackail, or Richard Cameron. But that they could not be, if the principle of the "Seventh Vial," be well-founded, that the two olive trees, or two witnesses are the "*pastors*" of the churches. The "Seventh Vial" thinks it necessary to find a twofold character for these pastors, and with this view, assigns them the two-fold office of *prophets* and *priests* to the churches. "They performed the same office to these churches," he says, "which the prophets and priests performed to the Old Testament church." Now with

the words of Zechariah before him, where Joshua and Zerubbabel are manifestly indicated as "the two olive trees," this seems to me a very extraordinary mistake. That Mr Elliott should overlook the plain intimation which this passage gives, that the grand duty of Christ's witnesses is to bear testimony for his headship alike over the church and over the state, is not so very wonderful; for it is obvious that *he* knows nothing of the Scriptural relations of church and state to one another, or to Him who is the head at once of all civil and ecclesiastical authority. But that the author of the Seventh Vial, who is not ignorant of the Scriptural principles of Scottish evangelism, should allow himself to be led so far astray, as to assign to ministers under the gospel, the two-fold character of "prophet" and "priest," is certainly what could not have been expected. Surely the author does not need to be told, that under the Christian dispensation, the pastor as such, has no priestly functions to perform, except such as are identical with those of the "prophet," or authorised expounder of the mind and will of God. The attempt to make out both a priestly and prophetic character for the witnessing pastors, which the author gives from Vitringa, will not bear examination. "They preached the word," says he, "and they were employed in multiplying manuscript copies of the Holy Scriptures, so that they supplied the church with both the preached and the written word, answering, according to the ingenious and natural supposition of Vitringa, to the two golden pipes by which

the two olive trees in Zechariah's vision emptied the golden oil out of themselves." The meaning of this seems to be, that as priests they *preached*, and as prophets they *transcribed* the word of God. Now be it observed, the two olive trees or two anointed ones, empty the golden oil out of *themselves* during the whole period of the apostacy, the whole 1260 years. But for four hundred years, ever since the invention of printing, where has been the exercise on the part of the witnessing pastors of their *prophetic* office, the office to wit of "supplying the church with the *written* word"? During all that period, the *prophetic* office of the witnesses has been extinct, or if not, it has been exercised only by the *printers*. The printers have printed the word of God correctly enough without any special "unction from the Holy One." Why should it be thought that the witnesses need such an unction to enable them to transcribe it?

NOTE B.

Mr Elliott makes the dimensions of the measured temple very large indeed. Supposing that the temple, under the Christian dispensation, is exactly the same as under the Law, he includes the inner-court, or court of the Israelites, within the bounds which John was commanded to measure. His object in thus enlarging the spiritual temple, is obviously to get within its limits the unwieldy hierarchy of the Church of England, with all its corruptions, so faithfully portrayed by Mr

Baptist Noel. But how does he make it appear that the inner-court was included in John's measurement? Why thus: John was commanded to measure "the temple, and the altar, and them that worshipped therein." Now, says Mr Elliott, "the great brazen altar of sacrifice was in the open court next the sanctuary. That court, therefore, was necessarily and expressly included." Here there is certainly a stupendous mistake to be made by one who has written so much in opposition to the errors of Rome. What! does not Mr Elliott perceive, that his argument proceeds on the Romish supposition, that there is *still* an altar of burnt-offering under the gospel? But what says Paul? "Every priest, (i. e. every Jewish priest,) standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered *one* sacrifice for sins, for ever sat down on the right hand of God. For by *one* offering he hath perfected for ever them that are sanctified." Under the Mosiac dispensation, from its necessary imperfection, there were two altars; the altar of burnt-offering, and the altar of incense. Under the Christian, there is only one, the altar of incense—that is, Christ himself in his own person, pleading the merits of his own finished work. Throughout the whole of the Apocalypse, wherever an altar is mentioned, it is "*the* altar," implying that there is one and one only. Now, where stood the altar of incense? In the sanctuary or holy place, over against the ark of the covenant. That

holy place, with all who worshipped in it, John was commanded to measure. All else, whether they were in the inner or outer court, were treated as Gentiles. True Christians worship not only in the temple, but in the altar, that is in Christ, through whom they offer up spiritual sacrifices, the sacrifices of praise and thanksgiving, the "incense and the pure offering," which alone God now either requires or accepts. Through Christ they have boldness to enter into the "holiest of all;" and none but those who do enter in, have any part or lot with the church of God.

NOTE C.

It has sometimes been felt as an objection against the view I have laid down in the body of the work, in regard to the duration of the prophesying of the witnesses in *sackcloth*, that at different periods since the Reformation, Christ's true and faithful servants have been favoured by the powers of this world. But this is very easily answered. We have a case exactly in point in the history of Abraham and the Israelites. The period during which Abraham's seed was to be afflicted by strangers was tated by God to be 400 years. During the currency of these 400 years, there were times when strangers treated them very kindly, as for instance, when Joseph was ruler over all the land of Egypt, and his father and brethren were nourished by Pharaoh, in the land of Goshen. But these were only exceptions to

the general treatment they met with; and therefore they were overlooked, when the Lord gave Abraham a prophetic glance of the fortunes of his posterity. In like manner, when Christ describes the state of his witnesses, although his omniscient mind saw all the gleams of sunshine with which they should be visited, yet as these were but few and far between, he leaves them altogether out of view, and speaks of them as clothed in *sackcloth* during the *whole* 1260 years.

NOTE D.

"The glozing tongue of a serpent." I am aware that in giving this sense to the words, in which the lamb-like beast from the earth is represented as "speaking like a dragon," I am departing from the universal opinion of all past commentators. But let the reader judge if I have done so without reason. It has been usually supposed that there was a contrast drawn between the *look* of the beast and its *language*: but the words of the prophecy indicate no such contrast. It is not said that the beast "had two horns like a lamb but spoke as a dragon," as it seems invariably to have been read; but that he "had two horns like a lamb, and (*καὶ*) spake as a dragon." Now, how *does* a dragon speak. Our commentators have evidently allowed themselves, in this matter, to be misled by the fabulous notions of dragons, prevalent in the middle ages, when they were represented as equipped with wings and

vomiting flames. Of course, such dragons, if supposed to speak, might be expected to speak most ferociously. But is this the Scriptural notion of a dragon, and the speech of a dragon? According to the Word of God, a dragon is just a large serpent; and in the only authentic case, in which we ever heard of a serpent speaking, its speech was of a very different nature from that usually attributed to the "dragon words" of the lamb-like beast of the earth. Instead of speaking with fury, its speech was most gentle, subtle, and insinuating; and like as "the serpent beguiled Eve," so is it evidently intimated, that this beast, by its fair speech, as well as its gentle aspect, would mislead mankind. It is said, accordingly, verse 14, that it "*deceiveth* them that dwell on the earth." There is no doubt that the popes have often spoken in most lordly style; but that is obviously not the idea conveyed here; and, indeed, it is one of the most remarkable characteristics of the Church of Rome which the beast in question represents, that its language, even when perpetrating the greatest cruelties, has been soft and gentle. Thus the inquisitors of Spain, in handing over heretics to the secular arm to be burned, used to entreat that the civil magistrate would "deal mercifully" with the poor heretics. Thus the Popish Bishop of Chichester, in sending the Protestant martyrs to bloody Bonner,—who, he well knew, after making them, as he brutally boasted, "a foot longer" on the rack, would consign them to the flames,—hypocritically stated, that he sent them "to be dealt

with according to his fatherly and charitable discretion!" The "words of the dragon" are plainly not *fierce*, but *cunning* and *deceitful* words, beguiling men with "all deceivableness of unrighteousness."

The beast referred to above, has now conclusively come to an end. The Roman Republic has abolished the two swords, signified by its "two horns;" and of course, the Church of Rome henceforth appears under another emblem. Foreign bayonets may possibly endeavour to restore temporal power to the head of the Roman Church, but the deep-rooted feeling, not of Rome only, but of Italy, shows that the time is past for temporal and spiritual power to be lodged in the same hands. Any attempt made to *force* the Romans to resign the political power they have now grasped, may have the effect of changing the *Moderate* into the *Red* Republic; but will never reconcile them to a *temporal* government, which it is evident they abhor.

THE END.



Lately Published,

BY THE SAME AUTHOR,

THE

LIGHT OF PROPHECY

LET IN ON THE DARK PLACES OF

THE PAPACY:

BEING

AN EXPOSITION OF 2 THESSALONIANS II. 3—12.

SHOWING ITS EXACT FULFILMENT IN THE CHURCH OF ROME,
WITH SPECIAL REFERENCE TO
THE ASPECT OF THAT CHURCH IN THE PRESENT DAY.

Opinions of the Press.

"It is characterised not only by great research, but also by a freshness and vigour that mark independent thinking."—*Northern Worker.*

"A most seasonable work, very thoroughly executed, and containing a mass of well-digested information."—*Presbyterian Review.*

"The volume before us we deem an opportune contribution to the cause of religious truth.... In a small compass, and at a small cost, we have an accurate and comprehensive view of the system and wide-spread working of Roman Catholicism.... The author is unknown to us, but we regard him as having rendered good service to the cause of our common Christianity."—*Nonconformist.*

This is a very valuable book. Our returning to this mode of opposing the apostacy will tend greatly to retrieve the past."—*Protestant Magazine*.

"In the Watchman's last 'page about Popery,' some extracts from this valuable little work were given, which would show how ably, as well as in what a sound Protestant spirit, Mr Hislop attacks the Man of Sin in his strongholds. . . . He has performed his task well, and we recommend his exposition to general and careful perusal."—*London Watchman*.

"As the work proceeds, it becomes more and more manifest, that the gigantic temple of Romish error answers to the apostolic description, as face to face in a glass; and the effect is, at once to confirm our faith in prophecy—quicken our sympathies with the victims of this great modern sorcery—rekindle our desires for their deliverance, and prompt us to venture to utter the sublime and affecting expostulation and prayer of Patrick Hamilton amidst the flames, 'How long, O Lord! shall darkness overwhelm this land—how long, O Lord, wilt thou suffer this tyranny of men!' . . . We venture to assure our readers, what we would not do, respecting many works now issuing from the press, that this is a volume which they will read, and after having read it, we feel confident that they will acquiesce in the high opinion we have expressed of its merits."—*Original Secession Magazine*.

"Mr Hislop's work is a truly excellent one. It is accurate in exposition, and rich in facts, and serves by its copious and well-selected illustrations, both to expose the abominations of the Romish Church, and to prove the inspiration of the passage he expounds."—*Scottish Guardian*.

"The author makes Popery with its own mouth bear testimony to the truth of prophecy. . . . We should rejoice in its wide diffusion."—*Witness*.

"Lord John Russell ought to read this book; and when he has done so, if he can still persist in his intention to endow Roman Catholicism in Ireland, he must renounce all claim to the name of Protestant."—*Edinburgh Advertiser*.

